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G R E E K G R A M M A R ,

FOR THE

U S E O F L E A R N E R S .

By E. A. SOPHOCLES, A. M.

ELEVENTH EDITION.

HARTFORD.

H. HUNTINGTON, 180 MAIN STREET,

1845

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P R E F A C E.

THE materials, of which this compendious Grammar is composed, have been drawn from the best sources.

The examples given in the Syntax are taken from the following classic authors : — Homer, Hesiod, Pindar, Æschylus, Sophocles, Euripides, Aristophanes, Theocritus; Herodotus, Thucydides, Xenophon, Lysias, Isocrates, Æschines, Demosthenes, Plato, Aristotle.

Those rules, which should be first read and which should be committed to memory, are printed in the largest type (as § 136. 1).

E. A. S.

NEW HAVEN,

October 20th, 1839.

CONTENTS.

PART I. LETTERS AND SYLLABLES.

	Page		Page
The Greek Alphabet	1	Accent	14
Vowels	4	Enclitics	16
Diphthongs	5	Contraction	17
Breathings	6	Craze	18
Consonants	6	Elision	19
Euphonic Changes	7	Syncope, Metathesis, and Aphæresis	19
Movable Consonants	11	Punctuation	20
Syllables	12	Pronunciation	20
Quantity of Syllables	13		

PART II. INFLECTION OF WORDS.

Parts of Speech	23	Augment	94
Noun	23	Syllabic Augment	94
First Declension	24	Temporal Augment	95
Second Declension	27	Augment of Compound Verbs	97
Third Declension	30	Verbal Roots and Terminations	98
Syncretized Nouns of the Third Declension	36	Indicative Mood	99
Contracts of the Third Declension	37	Subjunctive Mood	99
Indeclinable Nouns	42	Optative Mood	99
Anomalous Nouns	43	Imperative Mood	94
Defective Nouns	45	Infinitive Mood	95
Adjectives	45	Participle	96
Adjectives in $\alpha\varsigma$	46	Perfect and Pluperfect Passive and Middle	96
Adjectives in $\omega\varsigma$	48	Aorist Passive	99
Adjectives in $\upsilon\varsigma$	48	Accent of Verbs	100
Adjectives in $\eta\varsigma$ and $\iota\varsigma$	49	Formation of the Tenses	101
Adjectives in $\alpha\varsigma$, $\epsilon\iota\varsigma$, $\eta\upsilon$, $\omega\upsilon\varsigma$, $\upsilon\varsigma$, $\omega\upsilon$, $\omega\varsigma$	49	Present Active	101
Adjectives of one ending	54	Imperfect Active	105
Compound Adjectives	54	First and Second Perfect Active	106
Anomalous and Defective Adjectives	55	First and Second Pluperfect Active	108
Degrees of Comparison	57	First and Second Future Active	108
Comparison by $\tau\epsilon\lambda\epsilon\upsilon\varsigma$, $\tau\alpha\tau\epsilon\varsigma$	57	First and Second Aorist Active	110
Comparison by $\iota\omega\upsilon$, $\iota\omega\tau\epsilon\varsigma$	58	Present and Imperfect Passive	112
Anomalous and Defective Comparison	59	Perfect Passive	112
Numerals	61	Pluperfect Passive	113
Cardinal Numbers	61	First and Second Aorist Passive	114
Ordinal Numbers	63	First, Second, and Third Future Passive	115
Numeral Substantives, Adjectives, and Adverbs	64	Present, Imperfect, Perfect, and Pluperfect, Middle	116
Article	64	First and Second Future Middle	116
Pronoun	65	First and Second Aorist Middle	117
Personal Pronoun	65	Contract Verbs	118
Reflexive Pronoun	67	Verbs in $\mu\iota$	194
Possessive Pronoun	68	Anomalous Verbs	135
Interrogative Pronoun	68	Adverb	168
Indefinite Pronoun	69	Comparison of Adverbs	171
Demonstrative Pronoun	69	Derivation of Words	172
Relative Pronoun	70	Derivation of Substantives	172
Reciprocal Pronoun	71	Derivation of Adjectives	175
Pronominal Adjectives	71	Derivation of Verbs	176
Verb	73	Composition of Words	177

PART III. SYNTAX.

Substantive	179	Passive	229
Adjective	180	Middle	230
Article	181	Deponent Verbs	232
Pronoun	185	Tenses	232
Personal Pronoun	185	Present, Perfect, Pluperfect, and Future	232
Reflexive Pronoun	187	Imperfect	234
Possessive Pronoun	188	Third Future	234
Interrogative Pronoun	188	Aorist	234
Indefinite Pronoun	188	Moods	235
Demonstrative Pronoun	189	Indicative	235
Relative Pronoun	190	Subjunctive	237
Reciprocal Pronoun	194	Optative	239
Subject and Predicate	194	Imperative	242
Object	201	Infinitive	242
Accusative	202	Participle	246
Genitive	207	Adverb	248
Dative	221	Preposition	250
Vocative	227	Conjunction	252
Voices	227	Interjection	253
Active	227	Irregular Construction	257

PART IV. VERSIFICATION.

Feet	259	Dactylic Verse	264
Trochaic Verse	261	Anapestic Verse	266
Iambic Verse	262		
GREEK INDEX	267	ABBREVIATIONS	264
ENGLISH INDEX	276		

PART I.

LETTERS AND SYLLABLES.

THE GREEK ALPHABET.

§ 1. 1. The Greek alphabet consists of the following twenty-four letters :

Figure.	Representative.	Name.
<i>A</i> α	<i>A</i> a	<i>Ἄλφα</i> Alpha
<i>B</i> β β	<i>B</i> b	<i>Βῆτα</i> Beta
<i>Γ</i> γ γ	<i>G</i> g	<i>Γάμμα</i> Gamma
<i>Δ</i> δ	<i>D</i> d	<i>Δέλτα</i> Delta
<i>E</i> ε	<i>E</i> ě	<i>Ἐψιλόν</i> Epsilon
<i>Z</i> ζ	<i>Z</i> z	<i>Ζῆτα</i> Zeta
<i>H</i> η	<i>E</i> ē	<i>Ἡτα</i> Eta
<i>Θ</i> θ θ	<i>TH</i> th	<i>Θῆτα</i> Theta
<i>I</i> ι	<i>I</i> i	<i>Ἰῶτα</i> Iota
<i>K</i> κ	<i>K</i> k	<i>Κάππα</i> Kappa
<i>Λ</i> λ	<i>L</i> l	<i>Λάμβδα</i> Lambda
<i>M</i> μ	<i>M</i> m	<i>Μῦ</i> Mu or My
<i>N</i> ν	<i>N</i> n	<i>Νῦ</i> Nu or Ny
<i>Ξ</i> ξ	<i>X</i> x	<i>Ξι</i> Xi
<i>O</i> ο	<i>O</i> ō	<i>Ὀ μικρόν</i> Omicron
<i>Π</i> π π	<i>P</i> p	<i>Πι</i> Pi
<i>Ρ</i> ρ	<i>R</i> r	<i>Ῥῶ</i> Rho
<i>Σ</i> σ s final	<i>S</i> s	<i>Σίγμα</i> Sigma
<i>Τ</i> τ τ	<i>T</i> t	<i>Ταῦ</i> Tau
<i>Υ</i> υ	<i>U</i> or <i>Y</i> u or y	<i>Υ ψιλόν</i> Upsilon
<i>Φ</i> φ	<i>PH</i> ph	<i>Φι</i> Phi
<i>Χ</i> χ	<i>CH</i> ch	<i>Χι</i> Chi
<i>Ψ</i> ψ	<i>PS</i> ps	<i>Ψι</i> Psi
<i>Ω</i> ω	<i>O</i> ō	<i>Ὠ μέγα</i> Omega

2. These letters are divided into *vowels* and *consonants*. The vowels are α , ϵ , η , ι , \omicron , υ , ω . the consonants are β , γ , δ , ζ , θ , κ , λ , μ , ν , ξ , π , ρ , σ , τ , ϕ , χ , ψ .

NOTE 1. E was originally used both as a vowel and as a breathing. It was qualified by the adjective $\psi\acute{\iota}\lambda\acute{o}\nu$, *smooth* (not aspirated), only when it was used as a vowel. Anciently this vowel stood also for η and the diphthong ω . E. g. $\alpha\iota\theta\acute{\eta}\epsilon$ was written ΑΙΘΕΡ .

H was originally equivalent to the rough breathing. E. g. $\eta\pi\alpha\epsilon$ was written ΗΕΠΑΡ , $\eta\sigma\mu\acute{\epsilon}\tau\epsilon$, ΗΕΘΜΟΣ .

O stood also for ω and the diphthong $\omega\upsilon$. E. g. $\omega\acute{\alpha}\sigma\chi\omega$ was written ΠΑ-ΣΧΟ , $\iota\chi\omega\upsilon\iota$, ΕΧΟΣΙ . It seems, that there was a time when O and Ω were distinguished from each other only by their size: hence the epithets $\mu\acute{\iota}\kappa\rho\acute{\iota}\nu$, *small*, and $\mu\acute{\epsilon}\gamma\alpha$, *large*.

T also was originally used both as a vowel and as a breathing. It was called $\psi\acute{\iota}\lambda\acute{o}\nu$ only when it was used as a vowel. As a breathing, or rather as a consonant, it was probably equivalent to the obsolete letter digamma. The modern Greeks still pronounce it like v or f , in the diphthongs ω and $\omega\upsilon$.

NOTE 2. Before the introduction of Φ and χ , the Greeks wrote ΠH for Φ , and KH for χ . E. g. they wrote ΕΚΠΗΑΝΤΟΙ *Ἐκφάντες*, ΕΠΕΤ-ΚΗΟΜΕΝΟΣ *ἑπιτυχόμενος*. Here H is equivalent to the rough breathing:

TH was probably never used for Θ .

They wrote also $\text{K}\Sigma$ or $\text{X}\Sigma$ for Ξ , and $\Phi\Sigma$ for Ψ . E. g. $\Delta\text{ΕΚ}\Sigma\text{ΑΙ}$ for $\delta\acute{\iota}\xi\alpha\iota$, $\text{ΠΙΕ}\Delta\text{Ε}\chi\text{Σ}\text{ΑΤΟ}$ for $\pi\acute{\iota}\nu\delta\acute{\iota}\xi\alpha\tau\omicron$, $\Phi\text{ΣΤ}\chi\text{Α}\Sigma$ for $\psi\upsilon\chi\acute{\alpha}\varsigma$.

NOTE 3. The most ancient Greek alphabet had three other letters, which disappeared from it in later times, and then were called *ισίσημα*, *numeral marks*. These are F or ς , Q or ρ , and τ .

F or ς , Βαϛ , *Vau*, or $\Delta\acute{\iota}\gamma\mu\mu\alpha$, *Digamma*, (that is, *double gamma*, so called on account of its form F,) corresponds to the Latin F or V. It is still to be seen in some ancient inscriptions.

Q or ρ , ΚίϞα , *Koppa*, corresponds to the Latin Q. It was probably a deep guttural.

τ , Σάν or Σαμπί , *San* or *Sampi*, was perhaps sounded like the English *sh*.

REMARK. The mark ς representing *or* must not be confounded with the digamma.

NOTE 4. We observe, that σ is used only at the beginning or middle, and ς at the end of a word. E. g. $\sigma\epsilon\omega\sigma\mu\acute{\epsilon}\nu\omicron\varsigma$, not $\varsigma\epsilon\omega\varsigma\mu\acute{\epsilon}\nu\omicron\varsigma$.

Some editors unnecessarily put ς at the end of a word compounded with another. E. g. $\epsilon\iota\varsigma\epsilon\rho\chi\omicron\mu\alpha\iota$ for $\epsilon\iota\sigma\epsilon\rho\chi\omicron\mu\alpha\iota$, $\delta\upsilon\sigma\tau\upsilon\chi\acute{\eta}\varsigma$ for $\delta\upsilon\sigma\tau\upsilon\chi\acute{\eta}\varsigma$, $\delta\epsilon\tau\iota\varsigma$ for $\delta\omicron\tau\iota\varsigma$.

NOTE 5. The letters of the Greek alphabet are employed also as *numeral figures*. The first eight letters denote *units*.

the next eight, *tens*, and the last eight, *hundreds*. The obsolete letters ς , Ϝ , Ϟ , denote 6, 90, 900, respectively.

Observe, that the letters denoting units, tens, or hundreds, have an accent above.

Thousands commence the alphabet again, with a stroke underneath.

Here follows a table of numerals.

α'	1	ια'	11	λ'	30	ν'	400
β'	2	ιβ'	12	μ'	40	φ'	500
γ'	3	ιγ'	13	ν'	50	χ'	600
δ'	4	ιδ'	14	ξ	60	ψ'	700
ε'	5	ιε'	15	ο'	70	ω'	800
ς'	6	ις'	16	π'	80	Ϟ'	900
ζ	7	ιζ'	17	Ϝ'	90	α	1000
η'	8	ιη'	18	ϑ'	100	β	2000
θ'	9	ιθ'	19	σ'	200	γ	3000
ι	10	κ'	20	τ	300		&c.

Examples, $\alpha\omega\lambda\eta' = 1838$, $\alpha\varphi\sigma\varsigma' = 1776$, $\alpha\omega\kappa\alpha' = 1821$.

NOTE 6. There is another method of writing *numerals*, in which I , II , Δ , $\overline{I\Delta}$, II , \overline{II} , X , \overline{IX} , M , respectively denote, *ἓως*, *one*, *πέντε*, *five*, *δέκα*, *ten*, *Πεντάκις Δέκα*, *five times ten*, or *fifty*, *ἑκατόν* (anciently *HEKATON*), *hundred*, *Πεντάκις ἑκατόν*, *five hundred*, *Χίλιοι*, *thousand*, *Πεντάκις Χίλιοι*, *five thousand*, *Μύριοι*, *ten thousand*. (§ 60.)

Here follows a table.

I	1	$\Delta\pi\pi I$	17	\overline{II}	H	600
II	2	$\Delta\pi\pi II$	18	\overline{II}	HH	700
III	3	$\Delta\pi\pi III$	19	\overline{II}	HHH	800
$IIII$	4	$\Delta\Delta$	20	\overline{II}	$HHHH$	900
Π	5	$\Delta\Delta\Delta$	30	X		1000
πI	6	$\Delta\Delta\Delta\Delta$	40	XX		2000
πII	7	$\overline{I\Delta}$	50	XXX		3000
πIII	8	$\overline{I\Delta}$ Δ	60	$XXXX$		4000
$\pi IIII$	9	$\overline{I\Delta}$ $\Delta\Delta$	70	\overline{IX}		5000
Δ	10	$\overline{I\Delta}$ $\Delta\Delta\Delta$	80	\overline{IX} X		6000
ΔI	11	$\overline{I\Delta}$ $\Delta\Delta\Delta\Delta$	90	\overline{IX} XX		7000
ΔII	12	H	100	\overline{IX} XXX		8000
ΔIII	13	HH	200	\overline{IX} $XXXX$		9000
$\Delta IIII$	14	HHH	300	M		10000
$\Delta \Pi$	15	$HHHH$	400	MX		11000
$\Delta \pi I$	16	\overline{II}	500		&c.	

VOWELS.

§ 2. There are five *short* vowels, and five corresponding *long* ones. The short vowels are α , ϵ , ι , $ο$, υ the long vowels are $\tilde{\alpha}$, η , $\tilde{\iota}$, ω , $\tilde{\upsilon}$.

The mark (\sim) is placed over a short vowel, and the mark ($\tilde{}$), over a long one. These marks, however, are necessary only in the case of α , ι , and υ , since the letters η and ω represent long E and O respectively.

NOTE 1. The vowels ϵ and $ο$ are often called *the short vowels*, η and ω , *the long vowels*, and α , ι , υ , *the doubtful vowels*.

REMARK. By the term, *doubtful*, we are not to understand that the quantity of α , ι , υ , is uncertain in any given syllable, but that in some syllables these vowels are always long, and in others always short. E. g. υ in the words $\theta\tilde{\upsilon}\mu\acute{o}\varsigma$, $\pi\tilde{\upsilon}\rho\acute{o}\varsigma$ *wheat*, is always long; in the words $\pi\tilde{\upsilon}\lambda\eta$, $\tilde{\upsilon}\pi\acute{o}$, always short.

There are, indeed, instances where the quantity of these letters is variable, as α in $\lambda\acute{\alpha}\gamma\eta\varsigma$, ι in $\mu\upsilon\rho\acute{\iota}\kappa\eta$, and υ in $\kappa\omicron\rho\acute{\upsilon}\nu\eta$ but we should recollect, that the sounds E and O also are, in certain instances, variable, as $\xi\eta\rho\acute{o}\varsigma$ and $\xi\epsilon\rho\acute{o}\varsigma$, $\tilde{\iota}\omega\mu\epsilon\nu$ and $\tilde{\iota}\omicron\mu\epsilon\nu$.

NOTE 2. In strictness, the Greek alphabet has but five vowels, A , E , I , O , T . The long vowels differ from the short ones in *quantity*, but not in *quality*.

NOTE 3. COMMUTATION OF VOWELS. (1) When from any cause the vowels ϵ and $ο$ are to be lengthened, they are generally changed into the diphthongs $\epsilon\iota$ and $ο\upsilon$, rather than into their corresponding long ones η and ω . E. g. $\xi\epsilon\tilde{\iota}\nu\omicron\varsigma$ for $\xi\acute{\epsilon}\nu\omicron\varsigma$, $\mu\omicron\tilde{\upsilon}\nu\omicron\varsigma$ for $\mu\acute{o}\nu\omicron\varsigma$.

(2) In some instances $ο$ is lengthened into $ο\iota$. E. g. $\pi\acute{o}\iota\alpha$ for $\pi\acute{o}\alpha$.

(3) The vowel $\tilde{\alpha}$ often passes into $\alpha\iota$ or η . E. g. $\alpha\tilde{\iota}\epsilon\iota$ from $\tilde{\alpha}\epsilon\iota$, $\tau\acute{\epsilon}\theta\eta\lambda\alpha$ from $\theta\tilde{\alpha}\lambda\lambda\omega$.

(4) The vowels $\tilde{\alpha}$ and ϵ are frequently interchanged. E. g. Ionic $\tau\acute{\epsilon}\upsilon\sigma\sigma\epsilon\rho\epsilon\varsigma$ for $\tau\acute{\epsilon}\sigma\sigma\alpha\rho\epsilon\varsigma$, Doric $\pi\acute{\alpha}\zeta\omega$ for $\pi\acute{\epsilon}\zeta\omega$.

(5) The syllables $\tilde{\alpha}ο$ and $\tilde{\alpha}\omega$ are often changed into $\epsilon\omega$. E. g. Attic $\lambda\acute{\epsilon}\acute{\omega}\varsigma$ for $\lambda\acute{\alpha}\acute{\omega}\varsigma$, Ionic $\acute{\epsilon}\phi\epsilon\tau\mu\acute{\epsilon}\omega\nu$ for $\acute{\epsilon}\phi\epsilon\tau\mu\tilde{\alpha}\omega\nu$.

(6) The vowels $\tilde{\alpha}$ and η are interchanged. E. g. Doric $\tilde{\alpha}$ for η , Ionic $\pi\rho\tilde{\eta}\gamma\mu\alpha$ for $\pi\rho\tilde{\alpha}\gamma\mu\alpha$.

The use of \bar{a} for η is one of the leading peculiarities of the Doric dialect. The use of η for \bar{a} is peculiar to the Ionic.

(7) The vowels \bar{a} and ω are sometimes interchanged. E. g. $\kappa\rho\acute{\alpha}\zeta\omega$ and $\kappa\rho\acute{\omega}\zeta\omega$.

(8) The vowels ε and o are often interchanged. E. g. $\tau\acute{\epsilon}\tau\rho\omicron\phi\alpha$ from $\tau\rho\acute{\epsilon}\pi\omega$.

(9) The vowels η and ω are, in some instances, interchanged. E. g. $\pi\acute{\eta}\sigma\sigma\omega$ and $\pi\acute{\omega}\sigma\sigma\omega$.

DIPHTHONGS.

§ 3. 1. There are fourteen diphthongs, of which seven, $\acute{a}i$, $\acute{a}v$, ϵi , ϵv , $o i$, $o v$, and υi , begin with a short vowel, and seven, \bar{a} , $\bar{a}v$, η , ηv , ω , ωv , and \bar{u} , with a long one. The former are called *proper diphthongs*, and the latter, *improper diphthongs*.

The ι is written under the long vowel, and is called *iota subscript*. In capitals it is written as a regular letter. E. g. $\text{THI } \acute{\alpha}\Gamma\iota\Lambda\iota$, $\tau\eta \acute{\alpha}\gamma\iota\lambda\alpha$. $\text{T}\Omega\iota \Sigma\text{O}\Phi\Omega\iota$, $\tau\omega \sigma\omicron\phi\omega$. $\text{A}\iota\delta\omega$, $\acute{\alpha}\delta\omega$.

2. The diphthongs are represented in English as follows :

<i>Proper diphthongs.</i>				<i>Improper diphthongs.</i>			
αi	by ai	$o i$	by oi	$\bar{\alpha}$	by \bar{a}	ω	by \bar{o}
αv	" au	$o v$	" ou	$\bar{\alpha} v$	" $\bar{a}u$	ωv	" $\bar{o}u$
ϵi	" ei	υi	" yi	η	" \bar{e}	$\bar{u} i$	" $\bar{y}i$
ϵv	" eu			ηv	" $\bar{e}u$		

NOTE 1. The diphthong ωv belongs to the Ionic dialect. It may be doubted whether the diphthong $\bar{u} i$ was ever used.

NOTE 2. In the *improper diphthongs*, the second vowel was nearly swallowed up by the preceding long one, which long vowel constituted the leading element of these diphthongs.

NOTE 3. COMMUTATION OF DIPHTHONGS. (1) The Ionians often use ωv for αv . E. g. $\theta\omega\upsilon\mu\alpha$ for $\theta\alpha\upsilon\mu\alpha$. (§ 3. N. 1.)

(2) The Ionians use ηi for ϵi . E. g. $\acute{\alpha}\gamma\gamma\eta\iota\omicron\nu$ for $\acute{\alpha}\gamma\gamma\epsilon\iota\omicron\nu$, $\beta\alpha\sigma\iota\lambda\eta\iota\eta$ for $\beta\alpha\sigma\iota\lambda\epsilon\iota\alpha$.

(3) They use η for αi . E. g. $\tau\iota\mu\eta\iota$ for $\tau\iota\mu\alpha\iota$.

(4) The Dorians use ω for $o v$. E. g. $\mu\acute{\omega}\sigma\alpha$ for $\mu\omicron\upsilon\sigma\alpha$.

For $o v$ before σ they often use $o i$. E. g. $\mu\omicron\iota\sigma\alpha$ for $\mu\omicron\upsilon\sigma\alpha$

BREATHINGS.

§ 4. 1. Every Greek word beginning with a vowel must have either the *rough breathing* (´), or the *smooth breathing* (˘), over that vowel. E. g.

ἀκούω, ἐπόμενος.

NOTE 1. The vowel *υ* at the beginning of a word takes the rough breathing. E. g. ὑμεῖς, ὑπό. Except the Epic pronouns ὕμνι, ὕμνιν, and ὕμνε. (§ 64. N. 2.)

2. The rough breathing is placed also over *ρ* at the beginning of a word. E. g.

ῥεῦμα, ῥᾶδιος.

3. When *ρ* is doubled in the middle of a word, the first one takes the smooth breathing, and the other, the rough breathing. E. g. ἄρρητος.

4. The breathing, as also the accent (§ 19. 5), is placed over the second vowel of the diphthong. E. g. αὐτός, αἶρω, υἱός, οὗτος

Except the improper diphthongs *α, η, ω*. E. g. ἄδω, ἦδον, ᾤδῃ. So in capitals, Ἀἶδω, Ἡἶδον, Ὡἰδῃ.

5. The *rough breathing* corresponds to the English *h*. E. g. ἵππος, οὗτος, ῥεῦμα, ἄρρητος, in English letters *hippos, houtos, rheuma, arrhētos*.

NOTE 2. The *smooth breathing* represents the *effort*, with which a vowel, not depending on a preceding letter, is pronounced. Let, for example, the learner pronounce first the word, *act*, and then, *enact*, and mark the difference between the *a* in the first, and the *a* in the second word. He will perceive, that the utterance of *a* in *act*, requires more effort than that of *a* in *enact*.

CONSONANTS.

§ 5. 1. The consonants *λ, μ, ν, ρ*, are, on account of their gliding pronunciation, called *liquids*.

2. The consonants *ζ, ξ, ψ*, are called *double consonants*; because *ζ* stands for *δσ*, *ξ* for *κσ*, and *ψ* for *πσ*.

NOTE 1. The preposition *ἐκ* in composition never coalesces with the following *σ*. E. g. *ἐκσχορπίζω*, not *ἐξχορπίζω*.

NOTE 2. It is not exactly correct to say that *ζ* stands for *δσ*, since, according to the Greek notions of euphony, a lingual is always dropped before *σ* (§ 10. 2). In strictness *ζ* is a mixture of *δ* and *σ*, just as *ε* is compounded of *a* and *i*, *ο* of *a* and *υ*, and *β* of *m* and *p*.

With respect to its making position (§ 17. 2), this was probably owing to its strong vocal hissing.

3. The consonants *π, β, φ, κ, γ, χ, τ, δ, θ*, are called *mutes*. They are divided into

smooth mutes π, κ, τ,

middle mutes β, γ, δ,

rough mutes φ, χ, θ.

These letters correspond to each other in the perpendicular direction. E. g. *φ* is the corresponding rough of *π*.

4. The letter *σ*, on account of its hissing sound, is called the *sibilant* letter.

NOTE 3. The consonants *ν, ρ, ζ, ξ, ψ*, are the only ones that can stand at the end of a genuine Greek word.

Except *κ* in the preposition *ἐκ* and the adverb *οὐκ*.

5. According to the organs with which they are pronounced, the consonants are divided into

labials π, β, φ, μ,

linguals τ, δ, θ, ζ, σ, λ, ν, ρ,

palatals κ, γ, χ.

The *labials* are pronounced chiefly with the *lips*; the *linguals*, with the *tongue*; and the *palatals*, with the *palate*.

NOTE. COMMUTATION OF CONSONANTS. (1) The Dorians generally use *σδ* for *ζ*. E. g. *χωμάσδω* for *χωμάζω*. This takes place in the middle of a word.

(2) The Attics use *ττ* for *σσ*. E. g. *πράττω* for *πράσσω*.

(3) In some instances *ρρ* is used for *ρσ*. E. g. *ἄρρην* for *ἄρσιν*.

EUPHONIC CHANGES.

§ 7. When a labial (*π, β, φ*), or a palatal (*κ, γ, χ*), happens to stand before a lingual (*τ, δ, θ*); the former is changed into its

corresponding smooth, middle, or rough, according as the latter is smooth, middle, or rough, (§ 5. 3.) E. g.

τέτριπ-ται	for	τέτριβ-ται	ἐτρίψ-θην	for	ἐτρίβ-θην
γέγραπ-ται	“	γέγραφ-ται	ἐτύψ-θην	“	ἐτύβ-θην
ἤκ-ται	“	ἤγ-ται	ἐπλέχ-θην	“	ἐπλέκ-θην
τέτευκ-ται	“	τέτευχ-ται	ἐλέχ-θην	“	ἐλέγ-θην.

So ἔβδομος from ἐπτά, ὄγδοος from ὀκτώ, ἐπιγράβδην for ἐπιγράφδην.

So in Latin, *nuptum* for *nubtum*, *actus* for *agtus*, *vectum* for *vehutum*.

NOTE. Except *κ* in the preposition *ἐκ*. E. g. ἐκδέρω, ἐκθρώσκω, not ἐγδέρω, ἐχθρώσκω.

§ 8. 1. A labial (*π, β, φ*) before *μ* is always changed into *μ*. E. g.

λέλειμ-μαι	for	λέλειπ-μαι	γέγραμ-μαι	for	γέγραφ-μαι.
τέτριμ-μαι	“	τέτριβ-μαι	τέθραμ-μαι	“	τέθραφ-μαι.

2. A labial (*β, φ*) before *σ* is changed into *π*. According to § 5. 2, the combination *πσ* is represented by *ψ*. E. g.

τρίψω	for	τρίβ-σω	γράψω	for	γράφ-σω.
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So in Latin, *nupsi* for *nubsi*, *lapsus* for *labsus*.

§ 9. 1. A palatal (*κ, χ*) before *μ* is generally changed into *γ*. E. g.

πέπλεγ-μαι	for	πέπλεκ-μαι	τέτευγ-μαι	for	τέτευχ-μαι.
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NOTE. The preposition *ἐκ* remains unaltered before *μ*. E. g. ἐκμαί-νω, ἐκμετρέω, not ἐγμαίνω, ἐγμετρέω.

2. A palatal (*γ, χ*) before *σ* is changed into *κ*. According to § 5. 2, the combination *κσ* is represented by *ξ*. E. g.

λέξω	for	λέγ-σω	τεύξω	for	τεύχ-σω.
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So in Latin, *texi* for *tegsi*, *traxi* for *trahsi*.

§ 10. 1. A lingual (*τ, δ, θ, ζ*) before *μ* is often changed into *σ*. E. g.

ῥσ-μαι	for	ῥδ-μαι	πέπεισ-μαι	for	πέπειθ-μαι
πλάσ-μα	“	πλάθ-μα	φρόντισ-μα	“	φρόντιζ-μα.

2. A lingual (*τ, δ, θ, ζ*) is always dropped before *σ*. E. g.

πέ-σω	for	πέτ-σω	πλό-σω	for	πλάθ-σω
ῥ-σω	“	ῥδ-σω	φροντί-σω	“	φροντιζ-σω.

So in Latin, *amans* for *amants*, *monens* for *monents*, *lusi* for *ludsi*.

3. A lingual (τ, δ, θ, ζ) before another lingual is often changed into σ. E. g.

ῥισ-ται for ῥιδ-ται
ῖσ-τε “ ῖδ-τε

πέπλασ-ται for πέπλαθ-ται
φροντισ-τής “ φροντιζ-τής.

4. A lingual (τ, δ, θ, ζ) before a palatal (κ, γ, χ) is always dropped. E. g. ῥιδ-κα, πέπει-κα for πέπειθ-κα, πεφρόν-τι-κα for πεφρόντιζ-κα.

NOTE 1. The omission of a lingual before σ or κ does not affect the quantity of the preceding vowel.

NOTE 2. In the Epic language the τ of the preposition κατά is changed into the following consonant. E. g. καγγίνυ for κατγίνυ for κατὰ γίνυ, κάλλιπον for κάτλιπον for κατίλιπον.

Before two consonants the τ of this preposition is dropped. E. g. κάσχιθι for κάτεσχιθι for κατίσχιθι.

§ 11. The letter σ cannot stand between two consonants. E. g. γεγράφ-θαι for γεγράφ-σθαι, ἐψάλ-θαι for ἐψάλ-σθαι.

§ 12. 1. Before a labial (π, β, φ), ν is changed into μ. E. g.

ἐμ-πίπτω for ἐν-πίπτω ἐμ-φανής for ἐν-φανής
συμ-βαίνω “ συν-βαίνω ἐμ-ψυχος “ ἐν-ψυχος.

So in Latin, *imbellis* for *inbellis*, *impius* for *inpius*.

2. Before a palatal (κ, γ, χ), ν is changed into γ. E. g.

συγ-καίω for συν-καίω συγ-γενής for συν-γενής
ἐγ-ξέω “ ἐν-ξέω συγ-χέω “ συν-χέω.

REMARK. The combinations γγ, γκ, γξ, γχ, are represented in English by *ng*, *nc* or *nk*, *nx*, *nch*, respectively. E. g. ἄγγος *angos*, ἀγκών *ancon* or *ankon*, ἄγξω *anxo*, ἄγχω *ancho*.

3. Before a liquid (λ, μ, ρ), ν is changed into that liquid. E. g.

σνλ-λέγω for σνλ-λέγω ἐμ-μένω for ἐν-μένω
ἐλ-λογος “ ἐν-λογος σνφ-ρέω “ συν-ρέω.

So in Latin, *colligo* for *conligo*, *commotus* for *conmotus*, *corruptus* for *conruptus*.

4. Before σ or ζ, ν is dropped. E. g. δαίμο-σι for δαίμον-σι, σν-ζυγος for σνν-ζυγος.

5. In many instances, after ν has been dropped before σ, the preceding short vowel is lengthened. E and o are changed into ει and ου respectively (§ 2. N. 3). E. g.

μέλᾱ-ς for μέλαν-ς τιθεῖ-σι for τιθέν-σι
τετύφᾱ-σι “ τετύφαν-σι τύπτου-σι “ τύπτον-σι.

This lengthening almost always takes place when *ντ*, *νθ*, *νδ*, are dropped before *σ* (§§ 10. 2: 12. 4). E. g.

γράφᾱ-ς	for	γράφαντ-ς	λέου-σι	for	λέοντ-σι
τυφθελ-ς	“	τυφθέντ-ς	σπεί-σω	“	σπένδ-σω
δεικνύ-ς	“	δεικνύντ-ς	πεί-σομαι	“	πένθ-σομαι

NOTE 1. We must not suppose that the omission of the lingual has any thing to do with the lengthening of the vowel before *σ* (§ 10. 2, N. 1).

NOTE 2. In some instances, *ν* before *σ* is changed into *σ*. E. g. σύσσωμος for σύνσωμος.

NOTE 3. The preposition *ἐν* remains unaltered before *ρ*, *σ*, *ζ*. E. g. ἐνράπτω, ἐνσάπτω, ἐνζεύγνυμι.

NOTE 4. In the following words *ν* is not dropped before *σ*: κένσαι (from κεντέω), πέπανσις, πέφανσαι (from φαίνω). Also in the ending *νς* of the third declension (§ 36. 1), as ἐλμινς. Also in the word πάλιν, in composition, as παλινστομέω.

§ 13. At the beginning of a word *ρ* is generally doubled, when, in the formation of a word, it happens to stand between two vowels. E. g.

περιρρέω from περί and ρέω ῥόρευκα for ἔρευκα.

§ 14. 1. When, in the formation of a compound word, a smooth consonant (*π*, *κ*, *τ*) happens to stand before a vowel having the rough breathing, that smooth consonant and the rough breathing form a corresponding rough consonant (*φ*, *χ*, *θ*). E. g.

ἄφ-ἡμι	for	ἄπ-ἡμι	καθ-αἵρεσις	for	κατ-αἵρεσις
δεχ-ἡμερος	“	δεκ-ἡμερος	αὐθ-ἡμερος	“	αὐτ-ἡμερος

NOTE 1. In the words τέθριππον (τέτταρες, ἵππος), φροῦδος (πρό, ὁδός), θοιμάτιον (τὸ ἱμάτιον), θατέρου (τοῦ ἑτέρου), the rough breathing affects the smooth mute, although it does not immediately come in contact with it.

2. When, of two successive words, the first ends in a smooth consonant, and the next begins with a vowel having the rough breathing, that smooth consonant is changed into its corresponding rough. E. g.

ἄφ' οὗ	for	ἄπ' οὗ	μεθ' ἡμῶν	for	μετ' ἡμῶν
καθ' αὐτόν	“	κατ' αὐτόν	οὐχ ὑμῶν	“	οὐκ ὑμῶν

NOTE 2. The Ionic dialect violates these rules. E. g. ἀπιπιδαι for ἀφιπιδαι, κατιδω for καθιδω, οὐκ αἶς for οὐχ αἶς.

3. If two successive syllables would each have a rough con-

sonant (φ, χ, θ), the first rough consonant is often changed into its corresponding smooth (π, κ, τ). E. g.

πέφηνα	for	φεφηνα	τέθηλα	for	θεθηλα
κέχανθα	“	χέχανθα	τρέχω	“	θρέχω.

This change takes place in almost all *reduplications*.

NOTE 3. The *first aorist passive* deviates from this rule. E. g. ἀφέθην, ἐχύθην, not ἀπέθην, ἐκύθην.

Except ἐτέθην from τίθημι, and ἐτύθην from θύω.

NOTE 4. The termination θι of the *imperative active* (§ 88. 1) is changed into τι, if the preceding syllable has a rough consonant. E. g. τύφθητι for τύφθηθι, τιθετι for τιθεθι.

Except the imperatives φάθι from φημί, and τέθναθι from θνήσκω.

NOTE 5. In the verb ἔχῶ, of which the future is ἔξω, the rough breathing is changed into the smooth breathing, ἔχω, on account of χ in the following syllable.

4. A rough consonant (φ, χ, θ) is never doubled; but instead of this, its corresponding smooth (π, κ, τ) is placed before it. E. g. ἀπφύς, ἰακχος, ἀτθίς, not ἀφφύς, ἰαχχος, Ἀθθίς.

MOVABLE CONSONANTS.

§ 15. 1. All *datives plural* in ι, and all *third persons* in ι and ς, are written both with and without a final ν. They are generally written with it when the next word begins with a vowel. E. g.

θηροῖν ἀγρίοις	θηροὶ κακοῖς
φησὶν οὗτος	φησὶ Σωκράτης
τύπτουσιν αὐτούς	τύπτουσι τούτους
ἔσπερξεν μέγα	ἔσπερξε μέγα.

2. Also, all *adverbs of place* in σι (§ 121. 1). E. g. πλαταιᾶσι.

Also, the particles νύ and κέ, the *adverbs* πέρουσι and νόσφι, and the numeral εἴκοσι.

NOTE. In some Grammars, ν movable is written parenthetically. E. g. θηροῖ (ν).

3. The words οὕτως, ἄχρις, μέχρις, and εἰς (that is, ἐκς), and a few others, drop the ς before a consonant. E. g. οὕτω φησι, ἐκ θεοῦ.

Ἄχρις and μέχρις often drop the ς even before a vowel.

4. The *adverb* οὖ becomes οὐκ or οὐχ before a vowel. E. g. οὐ φησι, οὐκ εἶπε, οὐχ εἶπετο (§ 14. 2).

SYLLABLES.

§ 16. 1. There are as many syllables in a Greek word as there are vowels and diphthongs in it.

2. Words of one syllable are called *monosyllables*; of two, *dissyllables*; and of more than two, *polysyllables*.

3. The last syllable except one is called the *penult*; the last except two, the *antepenult*. E. g. in εὔ-σπλαγ-χνος, χνος is the last syllable, σπλαγ, the penult, and εὔ, the antepenult.

NOTE 1. (1) Any single consonant may commence a Greek word.

(2) The following combinations of consonants may commence a Greek word or a syllable: βδ, βλ, βρ, γλ, γν, γρ, δμ, δν, δρ, θλ, θν, θρ, κλ, κμ, κν, κρ, κτ, μν, πλ, πν, πρ, πτ, σβ, σθ, σκ, σκλ, σμ, σπ, σπλ, στ, στλ, στρ, σφ, σχ, τλ, τμ, τρ, φθ, φλ, φρ, χθ, χλ, χν, χρ.

(3) The following combinations also may commence a syllable: γδ, γμ, θμ, τν, φν, χμ.

(4) Further, any three consonants may begin a syllable, provided the first and the last pair may each begin a syllable. E. g. πτρ, χθρ.

NOTE 2. Greek words are divided into syllables in the following manner:

(1) A single consonant standing between two vowels, or a combination of consonants capable of commencing a syllable (§ 16. N. 1), is placed at the beginning of the syllable. E. g. δι-α-λέ-γο-μαι, ὑ-σπληγξ, κά-το-πτρον.

(2) When the combination cannot commence a syllable, its first consonant belongs to the preceding syllable. E. g. ἔλ-θω, ἄγ-χω, ψάλ-λω.

(3) A *compound* word is resolved into its component parts, if the first part ends with a consonant. E. g. πα-λιν-ορ-σος.

But if the first part ends with a vowel, the compound is divided like a simple word, even when that vowel has been cut off (§ 135. 3). E. g. πα-ρε-λα-βον.

4. A syllable is called *pure*, when its vowel or diphthong is immediately preceded by the vowel of the preceding syllable. E. g. the following words end in α, αι, ας, ος, pure: σηπλ-α, σηπλ-αι, σηπλ-ας, ἄγρι-ος.

QUANTITY OF SYLLABLES.

X § 17. In any Greek word, every syllable is either long or short.

1. A syllable is *long by nature* when it has a long vowel or diphthong. E. g. in the following words the penult is long by nature :

οἶκος, ἄνθρωπος, τιμή, πᾶσα.

2. A syllable is said to be *long by position*, when its vowel, being short by nature, is followed by two or more consonants, or by a double consonant (ζ, ξ, ψ). E. g. in the following words the penult is long by position :

ἑστί, ὄρκος, ἄσπλαγχνος, φράζω.

3. When a short vowel is followed by a *mute and a liquid*, the syllable is common. E. g. in the following words the penult is either long or short :

τέκνον, ὕβρις.

4. But the syllable is almost always long, when its vowel, being short by nature, is followed by the following combinations: βλ, γλ, γμ, γν, δμ, δν. E. g. the antepenult of ἔβλεπον.

NOTE 1. In the Epic language the syllable is generally long when its vowel, being short by nature, is followed by a mute and a liquid.

NOTE 2. In Homer and Hesiod, σκ and ζ, at the beginning of a word, do not always affect the preceding short vowel. E. g. (Il. 6, 402: 2, 634.)

5. Every syllable, which cannot be proved to be long, must be assumed to be short.

NOTE 3. The quantity of α, ι, υ, must be learned by observation. The following remarks, however, may be of some use to the learner :

(1) Every circumflexed α , ι , υ , is long by nature. (§ 21.)
E. g. $\pi\tilde{\alpha}\nu$, $\tilde{\upsilon}\mu\tilde{\iota}\nu$, $\delta\rho\tilde{\upsilon}\varsigma$.

(2) Every α , ι , υ , arising from contraction is long by nature.
(§ 23.) E. g. $\tau\acute{\iota}\mu\tilde{\alpha}$, $\pi\acute{o}\lambda\iota\varsigma$, $\beta\acute{o}\tau\rho\upsilon\varsigma$, from $\tau\acute{\iota}\mu\alpha\epsilon$, $\pi\acute{o}\lambda\iota\epsilon\varsigma$, $\beta\acute{o}\tau\rho\upsilon\epsilon\varsigma$.

(3) Every $\alpha\sigma$, $\upsilon\sigma$, arising from $\alpha\nu\iota\sigma$, $\upsilon\nu\iota\sigma$, is long by nature.
(§ 12. 5.) E. g. $\tau\acute{\upsilon}\psi\alpha\sigma\iota$, $\zeta\epsilon\nu\gamma\tilde{\nu}\varsigma$, for $\tau\acute{\upsilon}\psi\alpha\nu\iota\sigma\iota$, $\zeta\epsilon\nu\gamma\tilde{\nu}\iota\tau\iota\varsigma$.

(4) Derivative words generally retain the quantity of their primitives.

§ 18. 1. The epic and the lyric poets often shorten a long vowel or diphthong at the *end* of a word when the next word begins with a vowel. E. g. (Od. 5, 286) $\tilde{\omega}$ $\pi\acute{o}\rho\circ\iota$, $\tilde{\eta}$ $\mu\acute{\alpha}\lambda\alpha$ $\delta\tilde{\eta}$ $\mu\epsilon\tau\epsilon\beta\acute{o}\upsilon\lambda\epsilon\nu\sigma\alpha\nu$ $\theta\epsilon\circ\iota$ $\tilde{\alpha}\lambda\lambda\omega\varsigma$, where $\tilde{\omega}$ $\pi\acute{o}\rho\circ\iota$, $-\sigma\alpha\nu$ $\theta\epsilon\circ\iota$, are dactyles.

NOTE 1. This kind of shortening occurs also in the middle of a word. E. g. $\delta\eta\tilde{\iota}\circ\iota\circ$ (---), $\tau\acute{o}\iota\alpha\nu\tilde{\iota}$ (---).

2. A short syllable is often made long by the epic poets. E. g. $\epsilon\pi\epsilon\iota\delta\tilde{\eta}$ (---), $\lambda\acute{\iota}\circ\lambda\circ\nu$ (---), $\phi\acute{\iota}\lambda\epsilon$ $\epsilon\kappa\nu\rho\tilde{\epsilon}$ (---).

NOTE 2. It is supposed that the ancients generally doubled in pronunciation the consonant following the short vowel. E. g. they read $\epsilon\pi\pi\epsilon\iota\delta\tilde{\eta}$, $\lambda\acute{\iota}\circ\lambda\circ\nu$.

There are instances, however, where the short vowel was lengthened without reference to the following letter. E. g. $\delta\tilde{\iota}\acute{\alpha}$ for $\delta\iota\acute{\alpha}$.

ACCENT.

§ 19. 1. The Greek has three accents, viz. the *acute* (´), the *grave* (`), and the *circumflex* (˘).

The acute can stand only on one of the last three syllables of a word; the circumflex, only on one of the last two, and the grave only on the last.

REMARK 1. The place of the accent in every word must be learned by observation:

NOTE 1. The following monosyllables (called *atōna*) generally appear unaccented :

$\epsilon\tilde{\iota}$, $\epsilon\tilde{\iota}\varsigma$ or $\epsilon\tilde{\iota}\varsigma$, $\epsilon\nu$ or $\epsilon\tilde{\iota}\nu$, $\epsilon\tilde{\xi}$ or $\epsilon\tilde{\kappa}$, $\circ\upsilon$ or $\circ\upsilon\kappa$ or $\circ\upsilon\chi$, $\acute{\omega}\varsigma$, and the articles \acute{o} , $\tilde{\eta}$, $\acute{o}\tilde{\iota}$, $\acute{\alpha}\tilde{\iota}$.

REMARK 2. When the articles *ὁ, ἡ, οἱ, αἱ*, stand for demonstrative pronouns (§ 142. 1), they should be read as if they were accented.

REMARK 3. 'Ο takes the acute when it is equivalent to the relative pronoun (§ 142. 2). For *ὅς*, see below (§ 123. N. 1).

NOTE 2. According to the old grammarians, the *grave* accent is understood on every syllable which appears unaccented. Thus *ἀνθρωποκτόνος, τύπτω*, are, according to them, *ἀνθρῶποκτόνους, τύπτω̄*. It seems, then, that the grave accent is *no* accent at all.

2. A word is called *oxytone*, when it has the acute accent on the last syllable. E. g. *πιστός, εἰπέ, ἀγαθός*.

Paroxytone, when it has the acute accent on the penult. E. g. *θῆλω, μεμερίσθαι*.

Proparoxytone, when it has the acute on the antepenult. E. g. *ἄνθρωπος, ἄξιοι, πόλεως*.

3. A word is called *perispomenon*, when it has the circumflex on the last syllable. E. g. *ἐπιθῶ, διαπαρῶν, ποδοῶν*.

Properispomenon, when it has the circumflex on the penult. E. g. *τοῦτον, μεμνήσθαι, μᾶλλον*.

4. A word is called *barytone*, when its last syllable has *no* accent at all. (§ 19. N. 2.) E. g. *τύπτω, τοῦτον, περιερχόμενος*.

5. When the accented syllable has a diphthong, the accent is placed over the second vowel of that diphthong. E. g. *αἵματα, θωῦμα*. Except the improper diphthongs *α, η, φ*. (See also § 4. 4.)

§ 20. 1. If the *last syllable* is *long* either by nature or by position (§ 17. 1, 2), no accent can be placed on the antepenult.

2. The *ACUTE* can stand on the *antepenult* only when the last syllable is short. E. g. *ἄνθρωπος, διέφθορεν, πέλενυς*.

NOTE 1. The endings *αι* and *οι* are, with respect to accent, short. E. g. *λέγονται, ἄνθρωποι*.

Except the third person singular of the *optative active*. E. g. *τιμήσαι, τιμήσοι*.

Except also the adverb *οἶκοι*, at *home*, which in reality is an old dative.

NOTE 2. The endings *ω, φ, ως, ψς, ων, φν*, of the *second declension*, and *ως, ων*, of the genitive of nouns in *ις, υς*, of the *third declension*, permit the accent to be on the antepenult. (§§ 33: 43. 3.) E. g. *ἀνώγειω, πόλειως, πόλεων*.

NOTE 3. Also the Ionic termination *ω* of the genitive singular of the first declension permits the accent to stand on the antepenult. E. g. *Τυδεΐδω*. (§ 31. N. 3.)

3. The *penult*, if accented, takes the acute when it is short by nature, or when the last syllable is long by nature. E. g. *λόγος, μούσης*.

4. When a word, which has the acute on the last syllable, stands before other words belonging to the same sentence, this acute becomes grave ('). E. g. *τοὺς πονηροὺς καὶ τοὺς ἀγαθοὺς ἀνθρώπους*, not *τοὺς πονηροὺς καὶ τοὺς ἀγαθοὺς ἀνθρώπους*.

§ 21. 1. The **CIRCUMFLEX** can be placed only on a syllable *long by nature*. E. g. *τῆς τιμῆς, διαπερῶν*.

2. A *penult* long by nature, if accented, takes the circumflex only when the vowel of the last syllable is short by nature. E. g. *μᾶλλον, πῖνε, καταΐτνε*. So *εἶναι, οἴκοι*, (§ 20. N. 1.)

ENCLITICS.

§ 22. 1. *Enclitics* are words which throw their accent back upon the last syllable of the preceding word. The following words are enclitics :

(1) The *personal pronouns* *μοῦ, μοί, μέ, σοῦ, σοί, σέ, οὐ, οἱ, ἐ, σφωέ, σφωῖν, σφέων, σφέας, σφέα, σφίσι, σφίν, σφέ, σφάς*. We must observe, that, of those beginning with *σφ*, only the oblique cases are enclitic.

(2) The *indefinite pronoun* *τις, τι*, through all the cases, as also the words *τοῦ, τῷ*, for *τινός, τινι*.

(3) The *present indicative* of *εἰμι*, *am*, and *φημι*, *say*. Except the monosyllabic 2 pers. sing. *εἶ* or *εἷς*, and *φής*.

(4) The *particles* *ποθέν, ποθι, ποί, πή, πού, πώς, ποτέ, γέ, θήν, κέ* or *κέν, νύ* or *νύν, πέρ, πώ, τέ, τοί, δά*, and the inseparable particle *δε, to*.

2. If the word before the enclitic has the acute on the antepenult, or the circumflex on the penult, the enclitic throws back an acute on the last syllable of that word. E. g. *ἀνθρώπος τις*, for *ἀνθρώπος τις· δεῖξόν μοι*, for *δεῖξον μοι*.

3. When the word before the enclitic has the accent on the last syllable, the accent of the enclitic disappears. In this case the acute does not become grave (§ 20. 4). E. g. *ἐγὼ φημι*, for *ἐγὼ φημί· πολλοῖς τισι*, for *πολλοῖς τισι*.

Monosyllabic enclitics lose their accent also when the preceding word has the acute on the penult. E. g. *τούτου γε*.

4. An enclitic of two syllables retains its accent,

(1) When the preceding word has the acute on the penult. E. g. *ἄνδρες τινές*.

(2) When the syllable upon which its accent would have been thrown back has been elided (§ 25). E. g. *πόλλ' ἐστὶ*, for *πολλά ἐστι*.

NOTE 1. Enclitics, which stand at the beginning of a sentence, retain their accent. E. g. *σοῦ γὰρ κράτος ἐστὶ μέγιστον*.

REMARK. The abovementioned personal pronouns retain their accent, when they depend upon a *preposition*. E. g. *ἐπὶ σοί*, not *ἐπί σοι*. Except *μέ* in the formula *πρός με*.

NOTE 2. When several enclitics succeed each other, the preceding takes the accent of the following. E. g. *οὐδέποτε ἐστὶ σφίσι*, for *οὐδέποτε ἐστὶ σφίσι*.

NOTE 3. Frequently the indefinite pronouns and the particles are not separated by a space from the attracting word. E. g. *οὔτε, μήτις, ὅστις, ὅστισιν, ὅσπερ*.

CONTRACTION.

§ 23. A pure syllable (§ 16. 4) and the one immediately preceding it are often united into one *long* syllable. This is called *contraction*. It takes place generally as follows :

αα are contracted into *α*, as
μνάα μνάα.

αα — *α*, as *μνάα μνάα*.

ααι — *αι*, as *μνάαι μνάα*.

αε — *ᾶ*, as *τίμαε τίμαε*.

αει — *ᾷ*, as *τιμάει τιμάει*.

αη — *ᾷ*, as *τιμάητε τιμάητε*.

αη — *ᾷ*, as *τιμάητε τιμάητε*.

αῖ — *ᾷ*, as *αἴσσω αἴσσω*.

αο — *ω*, as *τιμάομεν τιμάομεν*.

αοι — *ω*, as *τιμάοιμεν τιμάοιμεν*.

αου — *ω*, as *τιμάουσι τιμάουσι*.

αω — *ω*, as *τιμάω τιμάω*.

αα — *η*, as *γέα γῆ*. Sometimes

into *ᾶ*, as *χρύσεα χρυσᾶ, ὕγεια ὕγιᾶ*.

εα — *η*, as *χρυσέα χρυσῆ*.

εαι — *η* or *αι*, as *τύπτειται τύπτει*,

χρύσεια χρυσᾶ.

εε — *ει*, as *φίλεε φίλει*. Some-

times into *η*, as *τριήρεε τριήρη*.

εει — *ει*, as *φιλέειτε φιλέειτε*.

εη — *η*, as *φιλέητε φιλέητε*.

εη — *η*, as *φιλέητε φιλέητε*.

εῖ — *ει*, as *πόλει πόλει*.

εο — *ου*, as *φιλόομεν φιλοῦμεν*.

εοι — *οι*, as *φιλόοιμεν φιλοῖμεν*.

εου — *ου*, as *φιλόουσι φιλοῦσι*.

εω — ω, as φιλέω φιλῶ.	times into η, as διπλόη δι-
ηε — η, as τιμήεσσα τιμήσσα.	πλή.
ηει — η, as τιμήεις τιμής.	οη — οι, as δηλόης δηλοῖς. This
ηϊ — η, as Θρηῖσσα Θρηῖσσα.	contraction occurs only in
ιε — ι, as πόλιες πόλεις.	verbs in ων. Verbs in ωμι
ιι — ι, as πόλιι πόλι.	(§ 117) contract οη into φ.
οα — ω or ᾱ, as ἡχῶα ἡχώ,	οῖ — οι, as ἡχοῖ ἡχοῖ.
ᾱπλόα ᾱπλᾱ.	οο — ου, as δηλόομεν δηλοῦμεν.
οαι — αι, as διπλόαι διπλαῖ.	οοι — οι, as δηλόοιμεν δηλοῖοιμεν.
οε — ου, as δηλόετε δηλοῦτε.	οου — ου, as δηλόουνσι δηλοῦσι.
οει — ου, as δηλόειν δηλοῦν.	οω — ω, as δηλόω δηλῶ.
Verbs in οω (§ 116) con-	οφ — φ, as πλώω πλώ.
tract the endings οει and	υε — υ, as ἰχθύες ἰχθύς.
οεις into οι and οίς, as δηλόει	υῖ — υι, as πληθῦνι πληθύνι.
δηλοῖ, δηλόεις δηλοῖς.	ωῖ — ω, as λωῖων λώων.
οη — ω, as δηλόητε δηλῶτε. Some-	

NOTE 1. (1) The Doric dialect contracts *ae* and *aei* into *η* and *η* respectively. E. g. ὄρας ὄρη, ὄράει ὄρη.

The Attic does the same in the following verbs, δεινῶ, ζῶ, κνῶ, πεινῶ, σμάω, χρᾶμαι.

(2) The Ionic and the Doric contract *eo* into *ευ*. E. g. στεφανέονται στεφανεύνται.

NOTE 2. The contraction is often left to pronunciation. E. g. Διομήδ-εα (ε ~ - -), Διγυπτι-ών (- - -). This kind of contraction is called *synizēsis* or *synecphonestis*.

NOTE 3. ACCENT. (1) If one of the syllables to be contracted has the accent, the accent generally remains on the contracted syllable. And if this syllable be a penult or antepenult, the accent is determined according to §§ 20: 21; if it be a final syllable, it takes the circumflex, except when the word uncontracted has the acute accent on the last syllable. E. g. φιλούμεθα φιλούμεθα, πλέετε πλέετε· τιμάω τιμῶ· βεβαῖος βεβαῖος.

(2) If neither of the syllables to be contracted has the accent, the accent of the word generally retains its place. E. g. πόλεις πόλεις.

CRASIS.

§ 24. Two contiguous words are, in many instances, contracted into one, when the first ends and the next begins with

a vowel. This kind of contraction is called *crasis*. The *coronis* (´) is generally placed over the contracted syllable. E. g.

τοῦναντιον for τὸάναντιον
τάληθές “ τὸ ἄληθές.

NOTE 1. The *ι* is subscribed only when it stands at the end of the last of the syllables to be contracted. E. g. ἐγὼμαι for ἐγὼ οἶμαι, but καγὼ for καὶ ἐγὼ.

NOTE 2. The *crasis* is sometimes left to pronunciation. E. g. (H. 2, 651) Ἐνυάλλῳ ἀνδρειφόντῃ, to be read Ἐνυαλλῶνδρειφόντῃ.

ELISION.

§ 25. When the first of two contiguous words ends with a short vowel, and the other begins with a vowel, the former often drops its final vowel, and the *apostrophe* (´) is put over the vacant place. This is called *elision*. E. g.

δι´ ἐμοῦ for διὰ ἐμοῦ
ἐπ´ αὐτῷ “ ἐπὶ αὐτῷ
ἐφ´ ἡμῖν (§ 14. 2) for ἐπὶ ἡμῖν.

REMARK. The prepositions *περὶ* and *πρό* never lose their final vowel. E. g. περὶ αὐτόν, πρὸ Ἀθηναίων.

NOTE 1. The diphthong *αι* is sometimes elided by the poets, but only in the passive terminations *μαι*, *σαι*, *ται*, and *σθαι*. E. g. βούλομ´ ἐγὼ, for βούλομαι ἐγὼ· καλεῖσθ´ ἀπαγξαίμην, for καλεῖσθαι ἀπαγξαίμην.

NOTE 2. The epic poets, in some instances, reject the final vowel even when the following word begins with a consonant. E. g. ἂν νέκυας, for ἀνὰ νέκυας· παρ Ζηνί, for παρὰ Ζηνί.

NOTE 3. ACCENT. (1) In *prepositions* and *conjunctions*, if the elided vowel had the accent, this accent also is cut off with the vowel. E. g. ἀμφ´ αὐτῷ, ἀλλ´ εἰπέ.

(2) In all other words the accent is thrown back upon the preceding syllable. E. g. φημ´ ἐγὼ, for φημι ἐγὼ.

SYNCOPE, METATHESIS, AND APHÆRESIS.

§ 26. 1. *Syncope* is an omission of a vowel from the middle of a word. E. g. πατρός, for πατέρος.

2. *Metathesis* is an interchange of place between two contiguous letters in the same word. E. g. καρδια, for καρδιά.

by any animal, as there are nations upon the face of the earth. The frog, for example, in ancient Greek sings βρεκεκεκεξ κοῦξ, in modern Greek, μπάκι κάκι, in English, *croak croak*

2. Others maintain that the modern Greek language is the only source from which any definite notions concerning the ancient pronunciation can be derived. First, because this language is immediately derived from the ancient; a circumstance of no small importance. Secondly, because its pronunciation is remarkably uniform; and uniformity in matters of this sort cannot be attributed to mere chance. Further, the modern Greek method is founded on tradition, while all other methods hang on conjecture. For the benefit of the curious we proceed to describe it.

α and α are pronounced like *a* in *father*. After the sound *I* (ι, η, ει, οι, υ, υι) it is pronounced like *a* in *peculiarity*. αι like *e*.

αυ, ευ, ηυ, ου, before a vowel, a liquid, or a middle mute (β, γ, δ) are pronounced like *av*, *ev*, *eev*, *ov*, respectively.

In all other cases, like *af*, *ef*, *eef*, *off*.

β like *v*.

γ before the sounds *E* and *I* is pronounced nearly like *y* in *yes*, *York*. In all other cases it is guttural, like the German *g* in *Tag*.

γγ and γκ like *ng* in *strongest*.

γξ like *nx*.

γκ like *ng-h*, nearly.

δ like *th* in *that*.

ε like *e* in *fellow*, nearly.

ει like *i*.

ευ, see *av*.

ζ like *z*.

η and η like *i*.

ηυ, see *av*.

θ like *th* in *thin*.

ι like *i* in *machine*.

κ like *k*.

λ like *l*. Before the sound *I*, like *ll* in *William*.

μ like *m*.

μπ like *mb*, as ξμπροσθεν pronounced *émbrosthén*.

μψ (μψ) like *mbs*.

ν like *n*. Before the sound *I*, like *n* in *oNion*.

The words τόν, τήν, έν, σύν, before a word beginning with *κ* or ξ, are pronounced like τόνγ, τήγ, έγ, σύγ before *κ* or ξ. (See γκ, γξ.) E. g. τόν καιρόν, έν ξυλόχῳ, pronounced τόν-

γκαιρόν, ἐγξυλόχῳ. Before π or ψ they are pronounced τὸμ, τήμ, έμ, σύμ. E. g. τὸν πονηρόν, σὺν ψυχῇ, pronounced τὸμπονηρόν, σὺμψυχῇ.

ντ like *nd*, as ἔντιμος pronounced *éndimos*.

ξ like *x* or *ks*.

ο like *o* in *porter*.

αι like *i*.

ου like *oo* in *moon*.

π, ρ, like *p, r*.

σ like *s* in *soft*. Before β, γ, δ, μ, ρ, it is sounded like ζ.

E. g. κόσμος, σβέσαι, Σμύρνη, pronounced κόζμος, ζβέσαι, Ζμύρνη. So also at the end of a word, τοὺς βασιλεῖς τῆς γῆς, pronounced τοὺζβασιλεῖς τῆζγῆς.

τ like *t* in *tell*.

υ like *i*.

υι like *i*.

φ like *ph* or *f*.

χ like German *ch* or Spanish *j*.

ψ like *ps*.

ω and ω like *o*.

ων, see *av*.

The *rough breathing* is silent in modern Greek.

So far as *quantity* is concerned, all the short vowels are equivalent to the long ones.

The written *accent* guides the stress of the voice.

The accent of the *enclitic*, however, is disregarded in pronunciation. But when the attracting word has the accent on the antepenult, its last syllable takes the secondary accent. E. g. δεῖξόν μοι, pronounced δεῖξονμοι, but λέλεκται μοι has the primary accent on the first syllable λε, and the secondary on ται.

PART II.

INFLECTION OF WORDS.

PARTS OF SPEECH.

✕ § 29. 1. The declinable parts of speech are the noun, the article, the pronoun, the verb, and the participle.

2. The indeclinable parts of speech are the adverb, the preposition, the conjunction, and the interjection.

3. The declinable parts of speech have three NUMBERS ; the singular, the dual, and the plural.

The dual may be used when two things are spoken of ; but not necessarily.

NOUN.

§ 30. 1. Nouns are grammatically divided into substantive and adjective. Substantives are divided into proper and common.

2. The noun has three GENDERS ; the masculine, the feminine, and the neuter. The masculine is, in grammar, distinguished by the article *ὁ*, the feminine, by *ἡ*, and the neuter, by *τό*. E. g. *ὁ ἀνὴρ*, the man, *ἡ γυνή*, the woman, *τὸ σῦκον*, the fig.

Nouns which are either masculine or feminine are said to be of the *common gender*. Such nouns are, in grammar, distinguished by the articles *ὁ*, *ἡ*. E. g. *ὁ, ἡ ἄνθρωπος*, a human being.

3. The noun has three **DECLENSIONS**; the first declension, the second declension, and the third declension.

4. The **CASES** are five; the nominative, the genitive, the dative, the accusative, and the vocative.

NOTE 1. All *neuters* have three of the cases alike, viz. the nominative, accusative, and vocative. In the plural these cases end in α except some neuters of the second declension, which end in ω (§ 33).

NOTE 2. The nominative, accusative, and vocative *dual*, are alike. The genitive and dative *dual* are also alike.

In the *plural*, the vocative is always like the nominative.

FIRST DECLENSION.

§ 31. 1. The following table exhibits the *endings* of the first declension.

S.	Fem.	Mas.	D. F. & M.	P. F. & M.
N. η	ᾱ	ᾱ	N. ᾱ	N. αι
G. ης	ης or ᾱς	ᾱς	G. αιν	G. ων
D. η	ῆ or α	α	D. αιν	D. αις
A. ην	ᾱν	ᾱν	A. ᾱ	A. ᾱς
V. η	ᾱ	ᾱ	V. ᾱ	V. αι.

2. Nouns in η or ᾱ or ᾱ are feminine. E. g. ἡ τιμή, *honor*, ἡ μουσαῖα, *muse*, ἡ σοφία, *wisdom*.

Nouns in ης or ᾱς are masculine. E. g. ὁ τελώνης, *publican*, ὁ ταμίας, *steward*.

S. ἡ (<i>honor</i>)	D. (<i>two honors</i>)	P. (<i>honors</i>)
N. τιμή	N. τιμά	N. τιμαί
G. τιμῆς	G. τιμαῖν	G. τιμῶν
D. τιμῇ	D. τιμαῖν	D. τιμαῖς
A. τιμήν	A. τιμά	A. τιμαῖς
V. τιμή	V. τιμά	V. τιμαί
S. ἡ (<i>muse</i>)	D. (<i>two muses</i>)	P. (<i>muses</i>)
N. μουσα	N. μούσα	N. μουσαι
G. μουσῆς	G. μούσαιν	G. μουσῶν
D. μούσῃ	D. μούσαιν	D. μούσαις
A. μουσαν	A. μούσα	A. μούσας
V. μουσα.	V. μούσα.	V. μουσαι.

S. ὁ (publican)	D. (two publicans)	P. (publicans)
N. τελώνης	N. τελώνα	N. τελῶναι
G. τελώνου	G. τελώναιν	G. τελωνῶν
D. τελώνη	D. τελώναιν	D. τελώναις
A. τελώνην	A. τελώνα	A. τελώνας
V. τελώνη .	V. τελώνα ψ	V. τελῶναι
S. ὁ (steward)	D. (two stewards)	P. (stewards)
N. ταμίης	N. ταμία	N. ταμίαι
G. ταμίου	G. ταμίαιν	G. ταμιῶν
D. ταμίη	D. ταμίαιν	D. ταμίαις
A. ταμίαν	A. ταμία	A. ταμίας
V. ταμία	V. ταμία	V. ταμίαι

3. Nouns in *α* pure (§ 16. 4), *ρα*, and some others, retain the *α* throughout the singular. E. g. σοφία, σοφίας, σοφία, σοφίαν· χαρά, χαρᾶς, χαρᾶ, χαράν.

S. ἡ (house)	D. (two houses)	P. (houses)
N. οἰκία	N. οἰκία	N. οἰκίαι
G. οἰκίας	G. οἰκίαιν	G. οἰκιῶν
D. οἰκίη	D. οἰκίαιν	D. οἰκίαις
A. οἰκίαν	A. οἰκία	A. οἰκίας
V. οἰκία	V. οἰκία	V. οἰκίαι

4. The following classes of nouns in *ης* have *ᾶ* in the *vocative singular*.

(1) Nouns in *της*. E. g. πολίτης, citizen, voc. πολῖτᾶ.

REMARK 1. In Homer, αἰναρίτης, *unhappily brave*, has voc. αἰναρίτᾶ.

(2) Nouns derived from verbs by adding *ης* to the last consonant of the verb. (§ 129. N. 3.) E. g. γεωμέτρης, *geometer*, voc. γεωμέτρᾶ.

(3) All national appellations. E. g. Σκύθης, *Scythian*, voc. Σκύθᾶ.

(4) A few proper names. E. g. Πυραίχμης, *Pyræchmes*, voc. Πυραῖχμᾶ.

NOTE 1. QUANTITY. (1) *Α* of the *nominative singular* is always short when the genitive has *ης*. E. g. μοῦσᾶ, *μούσης*.

It is very often long when the genitive has *ας*. E. g. σοφῖᾶ, *σοφίας*.

All *proparoxytones* and *properispomena* have of course the *α* short. E. g. ἀλήθειᾶ, *μοῦρᾶ*.

Further, oxytones and paroxytones, which have *ας* in the genitive, have *α* long in the nominative. E. g. *χαρά, χαρᾶς· πέτρα, πέτρας*. Except the numeral *μία*, and the proper names *Κιόρᾶ* and *Πύρᾶ*.

(2) *Ας* is long. E. g. *ταμιάς, σοφιάς*.

(3) *Αν* of the *accusative singular* always follows the quantity of the nominative singular. E. g. *μοῦσᾶ, μοῦσᾶν· σοφιά, σοφίαν*.

(4) *Α* of the *vocative singular* from nouns in *ας* is always long; from nouns in *ης* it is always short. E. g. *ταμίας, ταμιά· πολίτης, πολίτᾶ*.

(5) *Α* of the *nominative, accusative, and vocative, dual*, is always long. E. g. *μοῦσᾶ*.

NOTE 2. ACCENT. (1) The accent remains on the same syllable as in the nominative, if the last syllable permits it: if not, it is removed to the next syllable. (§ 20. 1, 2, 3.) E. g. *θάλασσα, θάλασσαν, θάλασσαι· θαλάσσης, θαλάσση*.

REMARK 2. *Δεσπότης, master*, has voc. *δέσποτα*, not *δεσπότα*.

(2) The endings of the *genitive* and *dative* of all the numbers take the circumflex, when the nominative has the accent on the last syllable. E. g. *τιμή, τιμῆς, τιμῇ, τιμαῖς*.

(3) *Ων* of the *genitive plural* of barytones also is circumflexed. E. g. *μοῦσα, μουσῶν*.

Except the *feminine* of barytone adjectives and participles in *ος*. (§ 49. 1.) E. g. *ἄξιος, ἄξια, ἄξιων· τυπτόμενος, τυπτομένη, τυπτομένων*.

Except also the following nouns: *χρήστης, χρήτων· οἱ ἐτησίοι, ἐτησίων· ἀφύη, ἀφύων*.

NOTE 3. DIALECTS. (1) The following table exhibits the dialectic peculiarities of the first declension.

Sing. N. Old *ᾶ* for *ης*, as *ἱππότᾶ*.

G. Old *ᾶο*, Ionic *εω*, Doric *ᾶ*, for *ου*, as *Ἀτρείδης, Ἀτρείδᾶο, Ἀτρείδεω, Ἀτρείδᾶ*. Before a vowel *εω* drops *ε*, as *Ἑρμείας, Ἑρμείω* for *Ἑρμείεω*.

The Attics sometimes use the Doric genitive, especially in proper names.

Plur. G. Old *ᾶων*, Ionic *εων*, Doric *ᾶν*, for *ῶν*, as *μοῦσα, μουσᾶων, μουσέων, μουσᾶν*.

D. Old *αἰσι*, Ionic *ησι* or *ης*, for *αις*, as *μοῦσα, μούσαισι, μούσησι, μούσης*.

A. Doric *ᾶς* for *ᾶς*, as *τέχνη, τέχνηᾶς*.

Sing and Plur. G. D. Epic *ηφι* or *ηφιν* for *ης, η, αν, αις*, as *τιμή, τιμῆφι*.

(2) For *η* the Dorians use *ā*, as *τιμά, ᾱς, ᾱ, ἄν, ἄ*.

On the other hand the Ionians use *η* for *ā*, but only in the singular, as *σοφίη, ης, η, ην, η*. (§ 2. N. 3.)

§ 32. Nouns in *αα, εα, εας*, and *οη*, are contracted. (§ 23.)
E. g.

μνάα μνᾶ, μῖνα, G. μνάας μνᾶς, D. μνάα μνᾶ, A. μνάαν μνᾶν, V. μνάα μνᾶ, Plural N. μνάαι μνᾶι, G. μναῶν μνῶν, D. μνάαις μνᾶις, A. μνάας μνᾶς, V. μνάαι μνᾶι.

στέα συκῆ, fig-tree, G. συκέας συκῆς, D. συκῆα συκῆ, A. συκίαν συκῆν, V. συκῆα συκῆ, Plural N. συκῆαι συκαῖ, G. συκεῶν, συκῶν, D. συκῆαις συκαῖς, A. συκέας συκάς, V. συκῆαι συκαῖ.

ἀργυρέα ἀργυρᾶ, of silver, G. ἀργυρέας ἀργυρᾶς, &c.

Ἑρμῆας Ἑρμῆς, Hermes, G. Ἑρμείου Ἑρμοῦ, D. Ἑρμέα Ἑρμῆ, &c.

ἁπλόη ἁπλῆ, simple, G. ἁπλόης ἁπλῆς, &c.

NOTE 1. The vowels *εα* are contracted into *η*. But when they are preceded by a vowel or by *ρ*, they are contracted into *α*. In the *accusative plural* they are always contracted into *α*.

NOTE 2. The contracted forms of *βορέας* generally double the *ρ*. Thus, *βορέας βορέῶς*.

SECOND DECLENSION.

§ 33. 1. The following table exhibits the *endings* of the second declension.

S.	M. & F. Neut.	D. All genders.	P. M. & F. Neut.
N.	ος ως ον ων	N. ω	N. οι φ ᾶ ω
G.	ου ω ου ω	G. οιν ον	G. ων ων
D.	οι οι	D. οιν ον	D. οις φς οις φς
A.	ον ων ον ων	A. ω	A. ους ως ᾶ ω
V.	ε ως ον ων	V. ω	V. οι φ ᾶ ω

2. Nouns in *ος* or *ως* are masculine or feminine.
E. g. *ὁ λόγος, word, ἡ νῆσος, island, ὁ νεώς, temple.*

Nouns in *ον* or *ων* are neuter. E. g. *τὸ σῦκον, fig, τὸ ἀνάγειον, hall.*

<i>S. ὁ (word)</i>	<i>D. (two words)</i>	<i>P. (words)</i>
N. λόγος	N. λόγῳ	N. λόγοι
G. λόγου	G. λόγοις	G. λόγων
D. λόγῳ	D. λόγοις	D. λόγοις
A. λόγον	A. λόγῳ	A. λόγους
V. λόγοι	V. λόγῳ	V. λόγοι
<i>S. τὸ (fig)</i>	<i>D. (two figs)</i>	<i>P. (figs)</i>
N. σύκον	N. σύκῳ	N. σύκα
G. σύκου	G. σύκοις	G. σύκων
D. σύκῳ	D. σύκοις	D. σύκοις
A. σύκον	A. σύκῳ	A. σύκα
V. σύκον	V. σύκῳ	V. σύκα
<i>S. ὁ (temple)</i>	<i>D. (two temples)</i>	<i>P. (temples)</i>
N. νεώς	N. νεώ	N. νεῶ
G. νεώ	G. νεῶν	G. νεῶν
D. νεῶ	D. νεῶν	D. νεῶς
A. νεῶν	A. νεώ	A. νεῶς
V. νεῶς	V. νεώ	V. νεῶ
<i>S. τὸ (hall)</i>	<i>D. (two halls)</i>	<i>P. (halls)</i>
N. ἀνώγειον	N. ἀνώγειῳ	N. ἀνώγειῳ
G. ἀνώγειῳ	G. ἀνώγειον	G. ἀνώγειον
D. ἀνώγειῳ	D. ἀνώγειον	D. ἀνώγειον
A. ἀνώγειον	A. ἀνώγειῳ	A. ἀνώγειῳ
V. ἀνώγειον	V. ἀνώγειῳ	V. ἀνώγειῳ

NOTE 1. The following neuters have *ο* instead of *ον* in the nominative, accusative, and vocative, singular: ἄλλο, αὐτό, ἐκεῖνο, ὅ, τό, τοῦτο, from ἄλλος, αὐτός, ἐκεῖνος, ὅς, ὅ, οὗτος, respectively.

REMARK 1. Further, the termination *ον* of the accusative singular often drops the *ν*. E. g. Ἀθῶς, acc. Ἀθῶ for Ἀθῶν.

NOTE 2. QUANTITY. *A* of the neuter plural is always short.

NOTE 3. ACCENT. (1) The accent remains on the same syllable as in the nominative, if the last syllable permits it: if not, it is removed to the next syllable. (§ 20. 1, 2, 3.) E. g. ἀνδρωπος, ἀνδρωπον, ἀνδρωποι, ἀνδρώπῃ, ἀνδρώπων.

(2) The endings of the genitive and dative of all the numbers take the circumflex, when the nominative has the accent on the last syllable. E. g. θεός, θεοῦ, θεῶν, θεοῖς.

Except the *genitive singular* of nouns in *ως*. E. g. *νεώς*, gen. *νεώ*.

REMARK 2. For the accent of proparoxytones in *ως*, *ων*, see above (§ 20. N. 2).

NOTE 4. DIALECTS. The following table exhibits the dialectic peculiarities of the second declension.

Sing. G. Old *οιο*, Doric *ω*, for *ου*, as *λόγος*, *λόγοιο*, *λόγω*.

Nouns in *ως* have *ωο* instead of *οιο*, as *Πτεώς*, *Πτεωωο*.

Dual. G. D. Epic *οιν* for *οιν*, as *ἵππος*, *ἵπποιιν*.

Plur. D. Old *οισι* for *οις*, as *θριγκός*, *θριγκοῖσι*.

A. Doric *ως* or *ος* for *ους*, as *λύκος*, *λύκως*, *λύκος*.

Sing. & Plur. G. D. Epic *οφι* or *οφιν* for *ου*, *φ*, *ων*, *οις*, as *θεός*, *θεόφιν*.

§ 34. Nouns in *εος*, *οος*, *εον*, *οον*, are contracted. (§ 23.) E. g.

<i>S. ὁ (mind)</i>	<i>D. (two minds)</i>	<i>P. (minds)</i>
N. νόος νοῦς	N. νόω νῶ	N. νόοι νοῖ
G. νόου νοῦ	G. νόοιν νοῖν	G. νόων νῶν
D. νόω νῶ	D. νόοιν νοῖν	D. νόοις νοῖς
A. νόον νοῦν	A. νόω νῶ	A. νόους νοῦς
V. νόε νοῦ	V. νόω νῶ	V. νόοι νοῖ
<i>S. τὸ (bone)</i>	<i>D. (two bones)</i>	<i>P. (bones)</i>
N. ὀστέον ὀστοῦν	N. ὀστέω ὀστώ	N. ὀστέα ὀστέα
G. ὀστέου ὀστοῦ	G. ὀστέοιν ὀστοῖν	G. ὀστέων ὀστέων
D. ὀστέω ὀστώ	D. ὀστέοιν ὀστοῖν	D. ὀστέοις ὀστοῖς
A. ὀστέον ὀστοῦν	A. ὀστέω ὀστώ	A. ὀστέα ὀστέα
V. ὀστέον ὀστοῦν	V. ὀστέω ὀστώ	V. ὀστέα ὀστέα

NOTE 1. The vowels *εα* in the neuter plural are always contracted into *ᾱ*.

NOTE 2. (1) The contracted nominative, accusative, and vocative, dual, take the *acute* ACCENT, contrary to the rule (§ 23. N. 3).

(2) The contracted *genitive* and *dative* of polysyllabic compounds in *οος*, *οον*, are accented contrary to the rule (*ibid.*). E. g. *ἀντίπνοος* *ἀντίπνοος*, G. *ἀντιπνόου* *ἀντίπνου*.

(3) Some of the contracted forms of adjectives in *εος* take the circumflex on the last syllable, contrary to the rule (*ibid.*). E. g. *χρύσεος* *χρυσούς*, *χρύσεια* *χρυσᾶ*.

THIRD DECLENSION.

§ 35. 1. The following table exhibits the *terminations* of the third declension.

<i>S. All genders.</i>		<i>D. All genders.</i>		<i>P. M. & F.</i>		<i>Neut.</i>
N.	ς	N.	ς	N.	ες	ᾶ
G.	ος	G.	οιν	G.	ων	ων
D.	ι	D.	οιν	D.	σι(ν)	σι(ν)
A.	ᾶ, ς	A.	ς	A.	ᾶς	ᾶ
V.	ς	V.	ς	V.	ες	ᾶ

2. In the third declension the *gender* must be determined by observation.

<i>S. ὁ (crow)</i>	<i>D. (two crows)</i>	<i>P. (crows)</i>
N. κόραξ	N. κόρακες	N. κόρακες
G. κόρακος	G. κοράκοιν	G. κοράκων
D. κόρακι	D. κοράκοιν	D. κόραξι(ν)
A. κόρακα	A. κόρακες	A. κόρακας
V. κόραξ	V. κόρακες	V. κόρακες

<i>S. ἡ (hope)</i>	<i>D. (two hopes)</i>	<i>P. (hopes)</i>
N. ἐλπίς	N. ἐλπίδες	N. ἐλπίδες
G. ἐλπίδος	G. ἐλπίδοιν	G. ἐλπίδων
D. ἐλπίδι	D. ἐλπίδοιν	D. ἐλπίσι(ν)
A. ἐλπίδα	A. ἐλπίδες	A. ἐλπίδας
V. ἐλπὶ	V. ἐλπίδες	V. ἐλπίδες

<i>S. ὁ (giant)</i>	<i>D. (two giants)</i>	<i>P. (giants)</i>
N. γίγας	N. γίγαντες	N. γίγαντες
G. γίγαντος	G. γιγάντοιν	G. γιγάντων
D. γίγαντι	D. γιγάντοιν	D. γιγᾶσι(ν)
A. γίγαντα	A. γίγαντες	A. γίγαντας
V. γίγαν	V. γίγαντες	V. γίγαντες

<i>S. ὁ (weevil)</i>	<i>D. (two weevils)</i>	<i>P. (weevils)</i>
N. κίς	N. κίς	N. κίς
G. κιός	G. κιοῖν	G. κιοῖν
D. κί	D. κιοῖν	D. κισί(ν)
A. κί	A. κίς	A. κίς
V. κίς	V. κίς	V. κίς

<i>S.</i> ὁ (<i>age</i>)	<i>D.</i> (two ages)	<i>P.</i> (ages)
<i>N.</i> αἰών	<i>N.</i> αἰῶνε	<i>N.</i> αἰῶνες
<i>G.</i> αἰῶνος	<i>G.</i> αἰῶνοι	<i>G.</i> αἰώνων
<i>D.</i> αἰῶνι	<i>D.</i> αἰῶνοι	<i>D.</i> αἰῶσι(ν)
<i>A.</i> αἰῶνα	<i>A.</i> αἰῶνε	<i>A.</i> αἰῶνας
<i>V.</i> αἰών	<i>V.</i> αἰῶνε	<i>V.</i> αἰῶνες
<i>S.</i> ὁ (<i>god</i>)	<i>D.</i> (two gods)	<i>P.</i> (gods)
<i>N.</i> δαίμων	<i>N.</i> δαίμονε	<i>N.</i> δαίμονες
<i>G.</i> δαίμονος	<i>G.</i> δαίμόνοι	<i>G.</i> δαιμόνων
<i>D.</i> δαίμονι	<i>D.</i> δαιμόνοι	<i>D.</i> δαίμοσι(ν)
<i>A.</i> δαίμονα	<i>A.</i> δαίμονε	<i>A.</i> δαίμονας
<i>V.</i> δαῖμον	<i>V.</i> δαίμονε	<i>V.</i> δαίμονες
<i>S.</i> ὁ (<i>lion</i>)	<i>D.</i> (two lions)	<i>P.</i> (lions)
<i>N.</i> λέων	<i>N.</i> λέοντε	<i>N.</i> λέοντες
<i>G.</i> λέοντος	<i>G.</i> λεόντοι	<i>G.</i> λεόντων
<i>D.</i> λέοντι	<i>D.</i> λεόντοι	<i>D.</i> λέουσι(ν)
<i>A.</i> λέοντα	<i>A.</i> λέοντε	<i>A.</i> λέοντας
<i>V.</i> λέον	<i>V.</i> λέοντε	<i>V.</i> λέοντες
<i>S.</i> τὸ (<i>thing</i>)	<i>D.</i> (two things)	<i>P.</i> (things)
<i>N.</i> πρᾶγμα	<i>N.</i> πράγματε	<i>N.</i> πράγματα
<i>G.</i> πράγματος	<i>G.</i> πραγμάτων	<i>G.</i> πραγμάτων
<i>D.</i> πράγματι	<i>D.</i> πραγμάτων	<i>D.</i> πράγμασι(ν)
<i>A.</i> πρᾶγμα	<i>A.</i> πράγματε	<i>A.</i> πράγματα
<i>V.</i> πρᾶγμα	<i>V.</i> πράγματε	<i>V.</i> πράγματα

NOTE 1. QUANTITY. (1) The terminations *ι*, *σι*, *α*, *ας*, are short. E. g. κόρακι, κόραξι, κόρακι, κόρακις.

(2) Nouns in *ευς* (§ 44) may have *ᾱ*, *ῶς*, in the accusative. E. g. βασιλεῦς, ἐᾱ, ἐῶς.

NOTE 2. ACCENT. (1) In *dissyllables* and *polysyllables* the accent generally remains on the same syllable as in the nominative, if the last syllable permits it: if not, it is removed to the next syllable. (§ 20. 1, 2, 3.) E. g. κόραξ, κόρακος, κοράκων.

(2) *Monosyllables* throw the accent in the *genitive* and *dative* of all the numbers upon the last syllable. In this case the terminations *οιν*, *ων*, are circumflexed. E. g. κίς, κίος, κίων.

Except *monosyllabic participles*. E. g. δούς, δόντος, δόντι.

Except also the *dual* and *plural* of *πᾶς*: πάντοι, πάντων, πᾶσι, (§ 53.)

Except also the *genitive dual* and *plural* of the following nouns: *δῆς torch*, *δμῶς, θῶς, ΚΡΑΣ head*, *οὖς, παῖς, σῆς, Τρώς, φῶς blister*, *φῶς light*.

REMARK. For the accent of *πατήρ, μήτηρ, θυγάτηρ, Δημήτηρ, γαστήρ, ἀνήρ, κύων*, and *APHN*, see below (§ 40. N. 3).

NOTE 3. DIALECTS. The following table exhibits the dialectic peculiarities of the third declension.

Dual. G. D. Epic *οἶν* for *οῖν*, as *Σειρήν, Σειρήνοιν*.

Plur. G. Ionic *έων* for *ῶν*, as *χῆν, χηνέων*.

D. Old *εσσι* or *εσι*, as *δέπας, δεπάεσσι*.

Sing. and Plur. G. D. Epic *σφι(ν)* or *φι(ν)* for *ος, ι, ων, σι*, as *ὄχος, ὄχεσφι· ναῦς, ναῦφι*.

§ 36. 1. The following table exhibits the endings of the NOMINATIVE and GENITIVE, SINGULAR, of the third declension.

<i>α</i> gen. <i>ατος, ακτος</i> , neut.	<i>νς</i> — <i>νθος</i> .
<i>αις</i> — <i>αιτος, αιδος</i> , all genders.	<i>ξ</i> — <i>κος, γος, χος, κτος</i> , mas. or fem.
<i>αν</i> — <i>ανος, αντος</i> , mas. or neut.	<i>ον</i> — <i>ονος, οντος</i> , neut.
<i>αρ</i> — <i>αρος, ατος, αριος</i> , generally neuter.	<i>ορ</i> — <i>ορος</i> , neut.
<i>ας</i> — <i>αος, ατος, αδος, ανος, αντος</i> , all genders.	<i>ος</i> — <i>οτος, εος</i> , neut.
<i>αυς</i> — <i>ᾱος</i> , fem.	<i>ουν</i> — <i>οδος</i> , neut.
<i>ειρ</i> — <i>ειρος, ερος</i> , mas. or fem.	<i>ους</i> — <i>οντος, οος, οδος</i> , mas. or fem.
<i>εις</i> — <i>ενος, εντος, ειδος</i> , mas. or fem.	<i>υ</i> — <i>υος</i> , neut.
<i>εν</i> — <i>ενος, ειντος</i> , neut.	<i>υν</i> — <i>υνος, υντος</i> , mas. or neut.
<i>ευς</i> — <i>εος</i> , mas.	<i>υρ</i> — <i>υρος</i> , mas. or neut.
<i>η</i> — <i>ητος</i> , neut.	<i>υς</i> — <i>υος, υδος, υθος, υνος, υντος</i> , mas. or fem.
<i>ην</i> — <i>ηνος, ενος</i> , mas. or fem.	<i>ψ</i> — <i>πος, βος, φος</i> , mas. or fem.
<i>ηρ</i> — <i>ηρος, ερος</i> , mas. or fem.	<i>ω</i> — <i>οος</i> , fem.
<i>ης</i> — <i>ητος, ηθος, εος</i> , mas. or fem.	<i>ων</i> — <i>ωνος, ονος, οντος</i> , mas. or fem.
<i>ι</i> — <i>ιος, ιτος</i> , neut.	<i>ωρ</i> — <i>ωρος, ορος</i> , generally mas. or fem.
<i>ιν</i> — <i>ινος</i> , mas. or fem.	<i>ως</i> — <i>ωος, οος, ωτος, οτος, ωδος</i> , generally mas. or fem.
<i>ις</i> — <i>ιος, ιτος, ιδος, ιθος, ινος</i> , mas. or fem.	
<i>λς</i> — <i>λος</i> .	

2. Most nouns of the third declension form their NOMINA-

TIVE SINGULAR by dropping the termination *ος* of the genitive, and annexing *ς*. E. g.

κόραξ	gen.	κόρακος, (§ 5. 2.)
Πέλοψ	"	Πέλοπος, (ibid.)
ἐλπίς	"	ἐλπίδος, (§ 10. 2.)
γίγας	"	γίγαντος, (§ 12. 5.)

So φλέψ (§ 8. 2), φλεβός· φάξ (§ 9. 2), φαγός· βήξ (ibid.), βηχός· χάρις (§ 10. 2), χάριτος· ὄρνις (ibid.), ὄρνιθος· φῆς (§ 12. 4), φινός· κτεῖς (§ 12. 5), κτενός· τυφθεῖς (ibid.), τυφθέντος· δούς (ibid.), δόντος.

(1) Most *masculines* and *feminines* lengthen *ες* into *ης*, and *ος* into *ως*. E. g. τριήρης, τριήρεος· τετυφώς, τετυφότης.

(2) Many *masculines* lengthen *ες* into *ευς*. E. g. βασιλεύς, βασιλείος.

(3) All *neuter substantives* change *ες* into *ος*. E. g. τείχος, τείχεος. (§ 2. N. 3.)

(4) Some *neuters* change *ς* into *ρ*. E. g. στέαρ, στέατος.

(5) The following nouns lengthen *ος* into *ους*· βοῦξ, βοός· πούς, ποδός· χούς, χούς. (§ 2. N. 3.)

(6) The following change *ας* into *αυς*· γραῦς, γραός· ναῦς, ναός.

(7) Ἀλώμενος, *εικος*, changes the radical letter *ε* into *η* in the nominative.

NOTE 1. Ἄναξ, ἄνακτος, and νύξ, νυκτός, are the only nouns in ξ that have κτος in the genitive. Originally they had gen. ἄνακος, νυχός. (Compare Ἄνακτες, *DioscURI*, and νύχιος, *nocturnal*.)

Ἄς, ἄλός, is the only noun in λς.

3. Many form their nominative singular by dropping the termination *ος* of the genitive, with such consonants as cannot stand at the end of a Greek word (§ 5. N. 3). *Masculines* and *feminines* lengthen *ε* and *ο*, in the final syllable, into *η* and *ω* respectively. E. g.

αἰών	gen.	αἰῶνος
δαίμων	"	δαίμονος
λέον	"	λέοντος
πράγμα	"	πράγματος.

So χήν, χηνός· λιμήν, λιμένος· θέν, θέντος· σωτήρ, σωτήρος· ἡχώ, ἡχός· δόν, δόντος· φώρ, φωρός· ἥτορ, ἥτορος· ῥήτωρ, ῥήτορος· σιγήνη, σιγήνης· δεικνύν, δεικνύντος.

REMARK 1. In reality the nominative is formed from the root, which is obtained by dropping *ος* of the genitive. E. g. *κῆραξ*, *κῆρακος*, root *καρακ*.

NOTE 2. *Γάλα*, τὸ, is the only noun in *α* that has *ακτος* in the genitive.

Δάμαρ, ἡ, the only noun in *αρ* that has *αρτος* in the genitive.

Μῆλη, τὰ, the only substantive in *ι* that has *ιτος* in the genitive.

NOTE 3. Neuters in *αρ* are *contracted* when this ending is preceded by *ε*. E. g. *ἔαρ* ἡρ, G. *ἔαρος* ἡρος.

The neuters *δέλεαρ*, *στέαρ*, *φρέαρ*, have gen. *δελέατος* *δέλητος*, *στέατος* *στητός*, *φρέατος* *φρητός*, contrary to the rule (§ 23. N. 3).

NOTE 4. Nouns in *εις*, *εν*, gen. *εντος*, are *contracted* when these endings are preceded by *η* or *ο*. E. g. *τιμήεις* *τιμῆς*, *τιμήεντος* *τιμῆντος*· *πλακόεις* *πλακούς*, *πλακόεντος* *πλακοῦντος*.

REMARK 2. *Proper names* in *άων* are generally *contracted*. E. g. *Ποσειδάων* *Ποσειδῶν*.

NOTE 5. The QUANTITY of the last syllable of the nominative, and of the penult of the genitive, must be learned by observation. Nevertheless we remark here, that

(1) *Monosyllabic nominatives* are long. E. g. *πᾶν*, *φίς*, *δρῦς*. Except the pronouns *τίς*, *τί*, *τίς*, *τὶ*.

(2) The vowels *α*, *ι*, *υ*, in the penult of the genitive are short, when this case ends in *ος* pure. E. g. *γῆρας*, *ἄος*· *πόλις*, *ἶος*· *δάκρυ*, *ῥος*.

Except *γραῦς*, *ἁός*· *ναῦς*, *ἁός*.

(3) The penult of the *genitive of substantives* is long, when this case terminates in *ανος*, *ινος*, *υνος*. E. g. *Τιτάν*, *ἄνος*· *Σαλαμῆς*, *ἶνος*· *Φόρκυς*, *ῥνος*.

§ 37. 1. The ACCUSATIVE SINGULAR of *masculine* and *feminine* nouns is formed by dropping *ος* of the genitive, and annexing *α*. E. g.

κῆραξ, *κῆρακος* acc. *κῆρακα*.

2. Nouns in *ις*, *υς*, *αυς*, *ους*, of which the genitive is in *ος* pure (§ 16. 4), form their accusative by dropping *ς* of the nominative and annexing *ν*. E. g.

πόλις, *πόλιος* acc. *πόλιν*
ἰχθύς, *ἰχθύος* " *ἰχθύν*.

If the genitive is *not* in *ος* pure, they can have *ν* in the accusative only when the last syllable of the nominative is *not accented*. E. g.

ὄρνις, ὄρνιθος	acc. ὄρνιθα or ὄρνιν
κόρυς, κόρυθος	“ κόρυθα or κόρυν.

NOTE 1. In the Epic language, the following nouns often have *α* in the accusative singular, contrary to the preceding rule: βοῦς, βόα · εὐρύς, εὐρεία · ἰχθύς, ἰχθύα · ναῦς, νέα.

REMARK. The accusative singular of the obsolete ΔΙΣ is always Δία.

NOTE 2. These three nouns, Ἀπόλλων, Ποσειδῶν, κυκλών, have acc. Ἀπόλλωνα and Ἀπόλλω, Ποσειδῶνα and Ποσειδῶ, κυκλώνα and κυκλώ.

§ 38. 1. In many instances the VOCATIVE SINGULAR of *masculine* and *feminine* nouns is like the nominative singular.

2. Nouns in *ās*, *ης*, *ων*, *ωρ*, and some others, form their vocative singular by dropping *ος* of the genitive, with such consonants as cannot stand at the end of a Greek word (§ 5. N. 3). E. g.

γίγας, γίγαντος	voc. γίγᾱν
δαίμων, δαίμονος	“ δαῖμον.

3. Nouns in *ις*, *υς*, *ευσ*, *αυς*, and *ους* gen. *οος*, and the compounds of *πούς*, drop the *ς* of the nominative. The ending *ευ* is always circumflexed. E. g.

ἐλπὶς	voc. ἐλπί
ἰχθύς	“ ἰχθύ
βασιλεύς	“ βασιλεῦ.

4. Nouns in *ης* gen. *εος*, shorten *ης* into *ες*. E. g. Σωκράτης, voc. Σώκρατες.

5. Feminines in *ω*, *ως*, gen. *οος*, have *qĩ* in the vocative singular. E. g. ἡχώ, ἡχόος, voc. ἡχοῖ.

NOTE 1. A few proper names in *ās* gen. *αντος*, have *ā* in the vocative singular. E. g. Λαοδάμας, αντος, voc. Λαοδάμā.

NOTE 2. The following nouns shorten the final syllable in the vocative singular: Ἀπόλλων, Ἀπολλον · Ποσειδῶν, Πόσειδον · σωτήρ, σῶτερ.

NOTE 3. (1) The following nouns throw the ACCENT back on the penult in the vocative: ἀνὴρ, ἄνερ· δαήρ, δᾶερ· πατήρ, πάτερ· σωτήρ, σῶτερ.

(2) Polysyllabic vocatives, which end in a short syllable, often throw the accent back on the antepenult. E. g. Σωκράτης, Σώκρατες.

NOTE 4. Ἄναξ, king, when employed to invoke a god has voc. ἄνα. Elsewhere its vocative is like the nominative.

§ 39. 1. The DATIVE PLURAL is formed by dropping *ος* of the genitive singular, and annexing *σι*. E. g.

κόραξ, κόρακος	dat. plur.	κόραξι (§ 5. 2)
ἐλπίς, ἐλπίδος	"	ἐλπίσι (§ 10. 2)
γίγῡς, γίγαντος	"	γίγῡσι (§ 12. 5).

2. Nouns in *εως*, *ανς*, and *ους* gen. *οος*, form their dative plural by dropping *ς* of the nominative singular, and annexing *σι*. E. g. βασιλεύς, βασιλεῦσι· βοῦς, βοοί.

NOTE. The omission of *ν* before *σι* (§ 12. 4) in this case does not lengthen the preceding short vowel. E. g. δαίμων, δαίμονες, δαίμοσι.

SYNCOPATED NOUNS OF THE THIRD DECLENSION.

§ 40. 1. The following nouns in *ηρ* generally drop the *ς* in the *genitive* and *dative singular*. In the *dative plural* they change the *ς* into *α*, and place it after the *ρ*. (§§ 26. 2: 2. N. 3.)

Γαστήρ, ἡ, belly, G. γαστέρος γαστρός, D. γαστέρι γαστρί, D. Plur. γαστράσι and γαστήρσι.

Δημήτηρ, ἡ, Ceres, G. Δημήτερος Δήμητρος, D. Δημήτερι Δήμητρι. This noun is syncopated also in the accusative singular, Δημήτερα Δήμητρα.

Θυγάτηρ, ἡ, daughter, G. θυγατέρος θυγατρός, D. θυγατέρι θυγατρί, D. Plur. θυγατράσι.

Μήτηρ, ἡ, mother, G. μητέρος μητρός, D. μητέρι μητρί, D. Plur. μητράσι.

Πατήρ, ὁ, father, G. πατέρος πατρός, D. πατέρι πατρί, D. Plur. πατράσι.

2. Ἄνθρωπος, ὁ, man, is syncopated in all the cases except the *nominative* and *vocative singular*, and *dative plural*:

ἄνθρωπος, *D.* ἀνθρώπῳ, *A.* ἄνθρωπον, *V.* ἄνθρωπος, *Dual N. A. V.* ἀνθρώποι, *G. D.* ἀνθρώποιν, *Plur. N.* ἀνθρώποι, *G.* ἀνθρώπων, *D.* ἀνθρώποις, *A.* ἀνθρώποις, *V.* ἀνθρώποις. For the insertion of *δ*, see above (§ 26. N.).

3. *APHN*, ὁ, *lamb*, and κύων, ὁ ἡ, *dog*, are declined as follows.

APHN, *G.* ἀφρός, *D.* ἀφρί, *A.* ἄφρα, *Dual N. A. V.* ἄφρα, *G. D.* ἀφροῖν, *Plur. N.* ἄφρες, *G.* ἀφρῶν, *D.* ἀφράσι, *A.* ἄφρας.

Κύων, *G.* κυνός, *D.* κυνί, *A.* κύνα, *V.* κύον, *Dual N. A. V.* κύνε, *G. D.* κυνοῖν, *Plur. N.* κύνες, *G.* κυνῶν, *D.* κυσί, *A.* κύνας, *V.* κύνες.

NOTE 1. The poets in some instances drop the *s* also in the accusative singular, and in the nominative and genitive plural. E. g. θύγατρα, θύγατρες, πατρῶν.

NOTE 2. Ἀστήρ, ἑρως, ὁ, *star*, imitates πατήρ only in the dative plural, ἀστέρας.

NOTE 3. (1) The ACCENT of the full forms of ἀνθρώπος, *APHN*, γαστήρ, Δημήτηρ, κύων, πατήρ, is regular (§ 35. N. 2).

For the accent of the vocative of ἀνθρώπος and πατήρ, see above (§ 38. N. 3).

The accent of the full forms of θυγάτηρ and μήτηρ is irregular in the cases which end in a short syllable.

(2) In the syncopated genitive and dative the accent is placed on the last syllable. Except Δημήτηρ.

CONTRACTS OF THE THIRD DECLENSION.

§ 41. 1. Many nouns of the third declension, of which the genitive ends in *ος* pure (§ 16. 4), are contracted.

2. The contracted accusative plural is always like the contracted nominative plural.

§ 42. Nouns in *ης, ες, ος*, gen. *σος*, nouns in *ας* gen. *σος*, and nouns in *ω, ως*, gen. *οος*, are contracted in those cases, in which the termination (§ 35. 1) begins with a vowel. E. g.

S. ἡ (*galley*)

N. τριήρης

G. τριήρεος τριήρους

D. τριήρεϊ τριήρει

A. τριήρεα τριήρη

V. τριήρες

D. (*two galleys*)

N.A.V. τριήρεα τριήρη

G. D. τριηρέοιν τριηροῖν

P. (*galleys*)

N. τριήρεις τριήρεις

G. τριηρέων τριηρῶν

D. τριήρεσι(ν)

A. τριήρεας τριήρεις

V. τριήρεις τριήρεις

S. τὸ (*prize*)

N. γέρας

G. γέραος γέρως

D. γέραϊ γέρῃ

A. γέρας

V. γέρας

D. (*two prizes*)

N.A.V. γέρασ γέρῃ

G. D. γεράοιν γερωῖν

P. (*prizes*)

N. γέραα γέρῃ

G. γεράων γερωῖν

D. γέρασι(ν)

A. γέραα γέρῃ

V. γέραα γέρῃ

S. τὸ (*wall*)

N. τεῖχος

G. τείχεος τείχους

D. τείχεϊ τείχει

A. τεῖχος

V. τεῖχος

D. (*two walls*)

N.A.V. τείχεα τείχη

G. D. τειχέοιν τειχοῖν

P. (*walls*)

N. τείχεα τείχη

G. τειχέων τειχωῖν

D. τείχεσι(ν)

A. τείχεα τείχη

V. τείχεα τείχη

S. ἡ (*echo*)

N. ἡχώ

G. ἡχόος ἡχοῦς

D. ἡχοῖ ἡχοῖ

A. ἡχόα ἡχώ

V. ἡχοῖ

D. (*two echoes*)

N.A.V. ἡχώ

G. D. ἡχοῖν

P. (*echoes*)

N. ἡχοί

G. ἡχῶν

D. ἡχοῖς

A. ἡχονύς

V. ἡχοί

NOTE 1. Proper names in κλέης, contracted κλης, undergo a double contraction in the *dative singular*, and sometimes in the *accusative singular*. E. g.

S. ὁ (*Pericles*)

N. Περικλῆς Περικλῆς

G. Περικλέος Περικλέους

D. Περικλέει Περικλέει Περικλεῖ

A. Περικλέα Περικλέα Περικλή

V. Περικλεὺς Περικλεὺς

REMARK. Sometimes proper names in κλῆς have κλῖος in the genitive, and κλῖι in the dative.

The noun Ἡρακλῆς, *Hercules*, has voc. also Ἡρακλες.

NOTE 2. The ending εα, when preceded by a vowel, is generally contracted into ᾱ. E. g. ὕγις, ὕγισα ὕγιᾱ · κλῖος, κλέεα κλέᾱ.

NOTE 3. Κέρας and τίρας, gen. ατος, often drop the τ and are contracted like γέρας. E. g. κέρας, κέρατος κέραος κέρως. Κρέας, in the later Greek, has ατος in the genitive.

NOTE 4. The *dual* and *plural* of nouns in ω, ως, follow the analogy of the *second declension*.

The uncontracted forms of these nouns are not used.

NOTE 5. The Epic language often contracts εἶος into ῆος or εἶος, εἶι into ῆι or εἵι, and εεα into ῆα or εἵα. E. g. Ἡρακλῆς, -κλέεος -κλῆος, -κλέεῖ -κλῆϊ, -κλέεα -κλῆα · σπείος, σπέρος σπείος, σπέεῖ σπῆϊ or σπεῖι.

NOTE 6. In the Ionic dialect, the accusative singular of nouns in ω, ως, ends in οῦν. E. g. Αἰτωί, Αἰτωῖν.

NOTE 7. The ACCENT of the contracted accusative singular of nouns in ω is contrary to the rule (§ 23. N. 3).

§ 43. 1. Nouns in ις, υς, gen. ιος, υος, are contracted in the dative singular, and in the nominative, accusative, and vocative, plural. E. g.

S. ὁ (*serpent*)

N. ὄφις

G. ὄφιος

D. ὄφιι ὄφι

A. ὄφιν

V. ὄφι

D. (*two serpents*)

N.A.V. ὄφια

G. D. ὄφιοιν

P. (*serpents*)

N. ὄφιας ὄφιας

G. ὄφιων

D. ὄφισι(ν)

A. ὄφιας ὄφιας

V. ὄφιας ὄφιας

S. ὁ (*fish*)

N. ἰχθύς

G. ἰχθύος

D. ἰχθύϊ ἰχθυῖ

A. ἰχθύν

V. ἰχθύ

D. (*two fishes*)

N.A.V. ἰχθύς

G. D. ἰχθυόιν

P. (*fishes*)

N. ἰχθύες ἰχθυῖς

G. ἰχθύων

D. ἰχθύσι(ν)

A. ἰχθύας ἰχθυῖς

V. ἰχθύες ἰχθυῖς

2. The nouns ὁ, ἡ βοῦς, *ox*, ἡ γραῦς, *old woman*, ἡ ναῦς, *ship*, and ὁ, ἡ οἷς, *sheep*, are declined as follows:

βοῦς, G. βοός, D. βοῖ, A. βοῦν, V. βοῦ, *Dual* N. A. V. βόε, G. D. βοοῖν, *Plur.* N. βόες βοῦς, G. βοῶν, D. βοῦσι, A. βόας βοῦς, V. βόες βοῦς.

γραῦς, G. γράος, D. γράϊ, A. γραῦν, V. γραῦ, *Dual* N. A. V. γράε, G. D. γραοῖν, *Plur.* N. γράες γραῦς, G. γραῶν, D. γραῦσι, A. γράας γραῦς, V. γράες γραῦς.

ναῦς is regularly declined like γραῦς. The Attics decline it as follows: G. νεώς, D. νηϊ, A. ναῦν, V. ναῦ, *Plur.* N. νῆες, G. νεῶν, D. ναυσι, A. ναῦς, V. νῆες.

The Ionians change α into η, as νηῦς. They have also G. νεός, A. νῆα and νέα, *Dual* D. νεοῖν, *Plur.* N. νέες, A. νέας.

οἷς οἷς, G. οἷος οἷός, D. οἷ οἷ, A. οἷν οἷν, *Plur.* N. οἷες οἷες οἷς, G. οἷων οἷων, D. οἷσι, A. οἷας οἷας οἷς.

3. Most nouns in ι, υ, change ι and υ into ε, in all the cases, except the nominative, accusative, and vocative, singular. Substantives in ις and υς generally change ος into ως. E. g.

S. ἡ (*state*)

N. πόλις

G. πόλεως

D. πόλει πόλει

A. πόλιν

V. πόλι

D. (*two states*)

N.A.V. πόλεε

G. D. πολέοιν

P. (*states*)

N. πόλεες πόλεις

G. πόλεων

D. πόλεσι(ν)

A. πόλεας πόλεις

V. πόλεες πόλεις

S. τὸ (*mustard*)

N. σίνηπι

G. σινήπεος

D. σινήπει σινήπει

A. σίνηπι

V. σίνηπι

D.

N.A.V. σινήπεε

G. D. σινήπέοιν

P.

N. σινήπεα σινήπη

G. σινήπέων

D. σινήπεσι(ν)

A. σινήπεα σινήπη

V. σινήπεα σινήπη

S. ὁ (*cubit*)

N. πῆχυς

G. πήχεως

D. πήχεϊ πηχεῖ

A. πῆχυν

V. πῆχυν

D. (*two cubits*)

N.A.V. πήχες

G. D. πηχείων

P. (*cubits*)

N. πήχες πήχεις

G. πήχεων

D. πήχεσι(ν)

A. πήχεας πήχεις

V. πήχες πήχεις

S. τὸ (*city*)

N. ἄστυ

G. ἄστεος

D. ἄστεϊ ἄστεα

A. ἄστυ

V. ἄστυ

D. (*two cities*)

N.A.V. ἄστες

G. D. ἀστέων

P. (*cities*)

N. ἄστεα ἄστη

G. ἀστέων

D. ἄστεσι(ν)

A. ἄστεα ἄστη

V. ἄστεα ἄστη

NOTE 1. In some instances the *genitive* of nouns in *υς* and *υ* is contracted. E. g. πῆχυς, πηχείων πηχῶν· ἡμῖν, ἡμίσεος ἡμισύων. Such contractions belong to the later Greek.

NOTE 2. The *genitive* singular of *neuters* in *ι* and *υ* very seldom ends in *ως*.

NOTE 3. According to the old grammarians, the Attic *genitive* and *dative, dual*, of nouns in *ις* and *υς* end in *ων*. E. g. πόλις, πόλιν. Such forms, however, are not found in any Greek writer of authority.

NOTE 4. Πόλις, in the Epic language, often changes *ι* into *η*. E. g. gen. πόλιν for πόλιν.

NOTE 5. For the *ACCENT* of the *genitive* of nouns in *ις*, *υς*, see above (§ 20. N. 2).

§ 44. Nouns in *εύς* are contracted in the *dative* singular, and in the *nominative*, *accusative*, and *vocative*, plural. They generally have *ως* in the *genitive* singular. E. g.

S. ὁ (*king*)

N. βασιλεύς

G. βασιλέως

D. βασιλεῖ βασιλεῖ

A. βασιλέα

V. βασιλεῦ

P. (*kings*)

N. βασιλεῖς βασιλεῖς

G. βασιλέων

D. βασιλεῦσι(ν)

A. βασιλέας βασιλεῖς

V. βασιλεῖς βασιλεῖς

D. (*two kings*)

N.A.V. βασιλεῖ

G. D. βασιλέων

NOTE 1. The *genitive* and *accusative, singular*, are sometimes contracted. E. g. Πειραιεύς, Πειραιεύς Πειραιῶς· συγγραφεύς, συγγραφεία συγγραφῇ.

NOTE 2. The vowels εα are contracted into α, when they are preceded by a vowel. E. g. χοεύς, χοεία χοῶ.

NOTE 3. The ending ες of the nominative plural is sometimes contracted into ῆς. E. g. ἱππεύς, ἱππέες ἱππῆς.

NOTE 4. The Ionians very often change ε into η, except when it is in the diphthong ευ. E. g. βασιλεύς, βασιλῆος.

INDECLINABLE NOUNS.

§ 45. Indeclinable nouns are those which have only one form for all the genders, numbers, and cases. Such are,

1. The names of the letters of the *alphabet*. E. g. τὸ, τοῦ, τῷ ἄλφα, *alpha*.

2. The *cardinal numbers*, from 5 to 100 inclusive. E. g. οἶ, αἶ, τὰ, τῶν, τοῖς, τοὺς, τὰς πέντε, *five*.

3. All *foreign names* not Grecized. E. g. ὁ, τοῦ, τῷ, τὸν Ἀδάμ, *Adam*.

ANOMALOUS NOUNS.

§ 46. 1. All nouns which have, or are supposed to have, *more than one nominative*, are anomalous. Such are the following.

ἄηδών, ὄνος, ἥ, *nightingale*, regular. From ΑΗΔΩ, G. ἄηδους, V. ἄηδοι.

ἄϊδης, ου, ὅ, *the infernal regions*, regular. From Αἴς, G. ἄϊδος, D. ἄϊδι, A. ἄϊδα.

ἀλκή, ῆς, ἥ, *strength*, regular. From ΑΛΞ, D. ἀλκί.

ἀνδράποδον, ου, τὸ, *slave*, regular. From ΑΝΔΡΑΠΟΤΣ, D. Plur. ἀνδραπόδεσσι (Epic).

γόνυ, τὸ, *knee*. The rest is

from ΓΟΝΑΣ, γόνατος, γόνατι, Dual γόνατε, γονάτοι, Plur. γόνατα, γονάτων, γόνασι.

The poets have G. γουνός, D. γουνί, Plur. N. A. V. γοῦνα, G. γοῦναν.

γυνή, ἥ, *woman*. The rest is from ΓΥΝΑΙΞ (oxytone), γυναικός, γυναικί, γυναικα, γύναι, Dual γυναικε, γυναικοῖν, Plur. γυναικες, γυναι-

κῶν, γυναιξί, γυναικας, γυναι-
κες.

The genitive and dative of all the numbers take the accent on the last syllable, contrary to the rule (§ 35. N. 2).

δαῖς, ἴδος, ἦ, *fight*, regular.
From ΔΑΣ, D. δαῖ.

ΔΙΣ, see Ζεύς.

δόρυ, τὸ, *spear*. The rest is from ΔΟΡΑΣ, δόρατος, δόρατι, Dual δόρατε, δοράτιον, Plur. δόρατα, δοράτων, δόρασι.

The poets have G. δορός, δουρός, D. δορί, δουρί, Dual δοῦρε, Plur. N. δοῦρα, G. δοῦρων, D. δοῦρεσι (Epic). δορυξόος, ου, ὅ, *spear-polisher*, regular. From ΔΟΡΤΞΟΣ, V. δορυξί.

εἰκάν, ὄνος, ἦ, *image*, regular.
From ΕΙΚΩ, G. εἰκούς, A. εἰκό, A. Plur. εἰκούς.

Ζεύς, ὁ, *Jupiter*, V. Ζεῦ. From ΔΙΣ, G. Διός, D. Δί, A. Δία. (§ 37. R. 1.)

Ζήν, ὁ, G. Ζηνός, D. Ζηνί, A. Ζήνα, = preceding.

θεράπων, οντος, ὁ, *attendant*, regular. From ΘΕΡΑΨ, A. Θέραπα, N. Plur. Θέραπες.

ἰχώρ, ὦρος, *ichor*, regular. Acc. Sing. also ἰχῶ.

κάλως, ω or ωος, ὁ, *cable*. From ΚΑΛΟΣ, Plur. N. κάλοι, A. κάλους.

κάρᾱ Ionic κάρη, τὸ, *head*, G. κάρητος, D. κάρητι, κάρᾱ, N. Plur. κάρᾱ. From ΚΡΑΣ, G. κρατός, D. κρατί, A. τὸ or τὸν κράτα, Plur. G. κράτων, D. κρασί. From ΚΡΑΑΣ, G. κράατος, D. κράατι, Plur.

N. κράατα, A. τοὺς κράτας. From ΚΑΡΗΑΣ, G. καρήατος, D. καρήατι, Plur. καρήατα.

κλάδος, ου, ὁ, *bough*, regular. From ΚΛΑΣ, D. κλαδί, D. Plur. κλάδεσι (Epic).

κοινωνός, οὔ, ὁ, *partaker*, regular. From ΚΟΙΝΩΝ, Plur. N. κοινωνῶνες, A. κοινωνῶνας.

ΚΡΑΑΣ, ΚΡΑΣ, see κάρᾱ.

κρίνον, ου, τὸ, *lily*, regular. From ΚΡΙΝΟΣ, Plur. N. κρίνεα, D. κρίνεσι.

κρόκη, ης, ἦ, *woof*, regular. From ΚΡΟΞ, A. κρόκα.

λῆας contracted λᾶς, ὁ, *stone*, G. λάσος λᾶος, D. λάαῖ λᾶῖ, A. λᾶαν λᾶν, Dual. λᾶσε λᾶε, Plur. N. λᾶαες λᾶες, G. λᾶσων λᾶων, D. λᾶεσι (Epic). From ΛΑΑΣ (—), G. λᾶον.

μάρτυς, ὁ, *witness*, A. μάρτυν, D. Plur. μάρτυσι. From ΜΑΡΤΥΡ, μάρτυρος, μάρτυρι, &c.

μάστιξ, γος, ἦ, *scourge*, regular. From ΜΑΣΤΙΞ, D. μάστι (contracted from μάστι), A. μάστιν.

ὄνειρον, τὸ, *dream*. The rest is from ΟΝΕΙΡΑΣ, ὄνειρατος, ὄνειρατι, Dual ὄνειρατε, ὄνειράτιον, Plur. ὄνειρατα, ὄνειράτων, ὄνειρασι.

οὖς, τὸ, *ear*. The rest is from the Doric ὤς, ὠτός, ὠτί, Dual ὠτε, ὠτοῖν, Plur. ὠτα, ὠτων, ὠσι.

πρέσβυς, ὁ, *old man*, A. πρέσβυν, V. πρέσβυ. The rest is from πρεσβύτης, ου.

In Hesiod a Nom. Plur πρέσβηες occurs.

πρέσβυς, ὁ, *ambassador*, Plur. N. A. V. πρέσβεις, G. πρέσβειων, D. πρέσβεισι. The rest is from πρεσβευτής, οὔ.

πρόσωπον, ου, τὸ, *face*, regular. From ΠΡΟΣΩΠΑΣ, Plur. N. προσώπατα, D. προσώπασι.

πρόχοος, ου, ἡ, *ewer*, regular. From ΠΡΟΧΟΤΣ, D. Plur. πρόχουσι (like βουσι from βούς).

πῦρ, πυρός, πυρὶ, τὸ, *fire*. From ΠΥΡΩΝ, Plur. N. A. πυρά, G. πυρῶν, D. πυροῖς.

σκάωρ, τὸ. The rest is from ΣΚΑΣ, σκατός, σκατὶ, &c.

σταγών, ὄνος, ἡ, *drop*, regular. From ΣΤΑΣ, N. Plur. στάγες.

στίχος, ου, ὁ, *row*, regular.

From ἡ ΣΤΙΞ, στιχός, στιχί, &c.

ταώς, ὦ, ὁ, *peacock*, regular.

From ΤΑΟΣ, N. Plur. ταοί. ὕδωρ, τὸ, *water*. The rest is from ΤΛΑΣ, ὕδατος, ὕδατι, &c.

From ὕδος, D. Sing. ὕδει (Epic).

υἱός, οὔ, ὁ, *son*, regular. From ΤΙΕΤΣ, G. υἱέος, &c. like βασιλεύς. From ΤΙΣ come the Epic G. υἱός, D. υἱί, A. υἱά, Dual. υἱίς, Plur. N. υἱεῖς, D. υἱέσι and υἱάσι, A. υἱάς.

ὕσμινη, ης, ἡ, *battle*, regular. From ΤΣΜΙΣ, D. ὕσμινι.

χελιδών, ὄνος, ἡ, *swallow*, regular. From ΧΕΛΙΔΩ, V. χελιδοῖ.

ὥς, see οὔς.

2. Nouns, which have only one nominative, but more than one form for any of the other cases, are anomalous. Such are the following :

ῥίλος, ω or ωος, ἡ, *threshing-floor*.

γέλως, ω or ωτος, ὁ, *laughter*.

θέμις, ιος or ιτος or ιδος or ιστος, ἡ, *justice*.

ἰδρώς, ὦ or ὠτος, ὁ, *sweat*.

κλεῖς, ειδός, ἡ, *key*. Also Acc.

Sing. κλεῖν, A. V. Plur.

κλεῖς.

μήτρως, ω or ωος, ὁ, *maternal uncle*.

μύκης, ου or ητος, ὁ, *mushroom*.

ὄρνις, ἱθος, ὁ, ἡ, *bird*, regular.

In the Plur. also N. A. ὄρνης or ὄρνεις, G. ὄρνεων.

πάτρως, ω or ωος, ὁ, *paternal uncle*.

σῆς, εός or ητός, ὁ, *moth*.

χείρ, χειρός and χερός, ἡ, *hand*, D. Plur. always χεραί. The forms G. χερός, D. χερὶ, Dual χειροῖν, are poetic.

NOTE 1. All proper names in ης gen. εος (§ 42), have η or ην in the *accusative singular*. E. g.

Ἀριστοφάνης, εος acc. Ἀριστοφάνη and ην.

NOTE 2. Some nouns in ις have ιδος or ιος in the *genitive*. E. g.

μῆνις, gen. μῆνιδος or μῆνιος, *resentment*.

NOTE 3. In the Ionic dialect, the *accusative singular* of nouns in ης gen. ου, often ends in εα. E. g. Γύγης, ου, acc. Γύγεα for Γύγην.

NOTE 4. A few proper names in ης, ους, and υς, are declined according to the following examples :

Ἰαννῆς, G. Ἰαννῆ, D. Ἰαννῆ, A. Ἰαννῆν, V. Ἰαννῆ.
 Γλοῦς, G. Γλοῦ, D. Γλοῦ, A. Γλοῦν, V. Γλοῦ.
 Διονῦς, G. Διονῦ, D. Διονῦ, A. Διονῦν, V. Διονῦ.

DEFECTIVE NOUNS.

§ 47. Defective nouns are those of which only some of the cases are in use. Such are the following :

ἐτησίαι, ων, οἱ, <i>Etesian winds</i> . No singular.	Ὀλύμπια, ων, τὰ, <i>Olympic games</i> . No singular.
ἦρα, an A. Plur. used only in the formula, ἦρα φέρειν, <i>to show favor</i> .	ὄναρ, τὸ, <i>dream</i> , used only in the N. and A. Sing.
Ἰσθμία, ων, τὰ, <i>Isthmian games</i> . No singular.	ὈΣ or ΟΣΣΟΝ, τὸ, <i>eye</i> , Dual N. A. ὅσσε, Plur. G. ὅσσων, D. ὅσσοις, old ὅσσοισι.
λίς, ὁ, <i>lion</i> , A. λίν.	ὄφελος, τὸ, <i>advantage</i> , used only in the N. Sing.
Λιν, ὁ, <i>fine linen</i> , D. λιτί, A. λιτα.	Πύθια, ων, τὰ, <i>Pythian games</i> . No singular.
μάλη, ης, ἥ, <i>armpit</i> , used only in the phrase ὑπὸ μάλῃς, <i>under the arm, clandestinely</i> .	τάν, used only in the formula ὦ τάν, <i>O thou</i> .
Νέμεα, ων, τὰ, <i>Nemean games</i> . No singular.	ῥπαρ, τὸ, <i>waking</i> , as opposed to ὄναρ, used only in the N. and A. Sing.
Νιψ, ἥ, <i>snow</i> , only A. νίφα.	

ADJECTIVES.

§ 48. 1. In adjectives of *three endings*, the feminine is always of the first declension ; the masculine and the neuter are either of the second or of the third.

2. Adjectives of *two endings* are either of the second or of the third declension ; the feminine is the same with the masculine.

3. Adjectives of *one ending* are either of the first or of the third declension. Such adjectives are either masculine, feminine, or common.

ADJECTIVES IN *ος*.

§ 49. 1. Most adjectives in *ος* have three endings, *ος, η, ον*.
E. g. σοφός, σοφή, σοφόν.

When *ος* is preceded by a vowel or by *ρ*, the feminine has *α* instead of *η*. E. g. ἄξιος, ἄξια, ἄξιον· μακρός, μακρά, μακρόν.

S.	ὁ (<i>wise</i>)	ἡ (<i>wise</i>)	τὸ (<i>wise</i>)
N.	σοφός	σοφή	σοφόν
G.	σοφοῦ	σοφῆς	σοφοῦ
D.	σοφῷ	σοφῇ	σοφῷ
A.	σοφόν	σοφήν	σοφόν
V.	σοφεί	σοφή	σοφόν

D.

N.A.V.	σοφά	σοφά	σοφά
G. D.	σοφοῖν	σοφαῖν	σοφοῖν

P.

N.	σοφοί	σοφαί	σοφά
G.	σοφῶν	σοφῶν	σοφῶν
D.	σοφοῖς	σοφαῖς	σοφοῖς
A.	σοφούς	σοφάς	σοφά
V.	σοφοί	σοφαί	σοφά

So all PARTICIPLES in *ος*. E. g. τυπτόμενος, τυπτομένη, τυπτόμενον.

S.	ὁ (<i>worthy</i>)	ἡ (<i>worthy</i>)	τὸ (<i>worthy</i>)
N.	ἄξιος	ἄξια	ἄξιον
G.	ἄξιου	ἄξιας	ἄξιου
D.	ἄξιῳ	ἄξιῃ	ἄξιῳ
A.	ἄξιον	ἄξιαν	ἄξιον
V.	ἄξιε	ἄξια	ἄξιον

D.

N.A.V.	ἄξια	ἄξια	ἄξια
G. D.	ἄξιων	ἄξιαιν	ἄξιων

P.

N.	ἄξιοι	ἄξιαι	ἄξια
G.	ἄξιων	ἄξιων	ἄξιων
D.	ἄξιοις	ἄξιαις	ἄξιοις
A.	ἄξιους	ἄξιας	ἄξια
V.	ἄξιοι	ἄξιαι	ἄξια

NOTE 1. Adjectives in *οος* have *η* in the feminine. Except when *οος* is preceded by *ρ*. E. g.

ἀπλόος, ἀπλόη, ἀπλόον
 ἀθρόος, ἀθρόα, ἀθρόον.

2. Many adjectives in *ος* have only two endings, *ος*, *ον*.
 E. g. ἡσυχος, ἡσυχον.

Particularly, compound adjectives in *ος* have two endings
 E. g. ἐπιζήμιος, ἐπιζήμιον.

But compound adjectives in *κος* have three endings.

S.	ὁ, ἡ (quiet)	τὸ (quiet)
N.	ἡσυχος	ἡσυχον
G.	ἡσύχου	ἡσύχου
D.	ἡσύχῳ	ἡσύχῳ
A.	ἡσυχον	ἡσυχον
V.	ἡσυχῃ	ἡσυχον
D.		
N.A.V.	ἡσύχῳ	ἡσύχῳ
G. D.	ἡσύχοιιν	ἡσύχοιιν
P.		
N.	ἡσυχοι	ἡσυχᾱ
G.	ἡσύχων	ἡσύχων
D.	ἡσύχοις	ἡσύχοις
A.	ἡσύχους	ἡσυχᾱ
V.	ἡσυχοι	ἡσυχᾱ

NOTE 2. In Attic writers and in the poets, many adjectives in *ος*, which commonly have three endings, are found with only two. E. g. ὁ, ἡ ἐλεύθερος, τὸ ἐλεύθερον, *free*.

NOTE 3. The ending *α* of the feminine is long. Except the feminine of *δῖος*, *divine*, and a few others.

NOTE 4. For the ACCENT of the *genitive plural* of the *feminine* of barytone adjectives and participles in *ος*, see above (§ 31. N. 2).

3. Adjectives in εος, εα, εον, and οος, οη, οον, are *contracted* (§§ 32: 34). E. g.

χρύσεος χρυσοῦς, χρυσία χρυσῇ, χρύσειον χρυσοῦν, G. χρυσέου χρυσοῦ, χρυσείας χρυσῆς, *golden*.

ἀργύρεος ἀργυροῦς, ἀργυρία ἀργυρᾷ, ἀργύρεον ἀργυροῦν, G. ἀργυρέου ἀργυροῦ, ἀργυρείας ἀργυρᾶς, *of silver*.

ἀπλός ἀπλοῦς, ἀπλόη ἀπλῇ, ἀπλόον ἀπλοῦν, G. ἀπλόου ἀπλοῦ, ἀπλόης ἀπλῆς, *simple*.

NOTE 5. For the ACCENT of some of the contracted forms of adjectives in εος, οος, see above (§ 34. N. 2).

ADJECTIVES IN ΩΣ.

§ 50. Adjectives in ως have two endings, ως, ων. They are declined like νεώς and ἀνώγειω (§ 33). E. g. εὐγεως, εὐγεων.

S. ὁ, ἡ (*fertile*) τὸ (*fertile*)

N. εὐγεως εὐγεων

G. εὐγεω εὐγεω

D. εὐγεω εὐγεω

A. εὐγεων εὐγεων

V. εὐγεως εὐγεων

D.

N.A.V. εὐγεω εὐγεω

G. D. εὐγεων εὐγεων

P.

N. εὐγεω εὐγεω

G. εὐγεων εὐγεων

D. εὐγεως εὐγεως

A. εὐγεως εὐγεω

V. εὐγεω εὐγεω

ADJECTIVES IN ΤΣ.

§ 51. Adjectives in υς, gen. εος, have three endings, υς, εια, υ. E. g. γλυκύς, γλυκεῖα, γλυκύ.

S.	ὁ (<i>sweet</i>)	ἡ (<i>sweet</i>)	τὸ (<i>sweet</i>)	
N.	γλυκύς	γλυκεῖα	γλυκύ	
G.	γλυκέος	γλυκείας	γλυκέος	
D.	γλυκεῖ γλυκεῖ	γλυκεῖα	γλυκεῖ γλυκεῖ	
A.	γλυκύν	γλυκεῖαν	γλυκύ	
V.	γλυκύ	γλυκεῖα	γλυκύ	

D.

N.A.V. γλυκέε

γλυκεία

γλυκέε

G. G. γλυκέειν

γλυκεῖαν

γλυκέειν

P.

N. γλυκέες γλυκεῖς

γλυκεῖαι

γλυκέα

G. γλυκέων

γλυκεῶν

γλυκέων

D. γλυκέσι(ν)

γλυκεῖαις

γλυκέσι(ν).

A. γλυκέας γλυκεῖς

γλυκεῖας

γλυκέα

V. γλυκέες γλυκεῖς

γλυκεῖαι

γλυκέα

NOTE 1. The Ionics make fem. *έα* or *εη*. E. g. βυθύς, βαθεία or βαθεη.

NOTE 2. The poets sometimes have mas. and fem. *υς*, neut. *υ*. E. g. ὁ, ἡ ἡδύς, τὸ ἡδύ.

ADJECTIVES IN *ΗΣ* AND *ΙΣ*.

§ 52. 1. Adjectives in *ης*, gen. *εος*, have two endings, *ης*, *ες*. E. g. ἀληθής, ἀληθές.

S. ὁ, ἡ (true)

τὸ (true)

N. ἀληθής

ἀληθές

G. ἀληθείος ἀληθοῦς

ἀληθείος

ἀληθοῦς

D. ἀληθεῖ ἀληθεῖ

ἀληθεῖ

ἀληθεῖ

A. ἀληθεία ἀληθεῖ

ἀληθές

V. ἀληθές

ἀληθές

D.

N.A.V. ἀληθείς ἀληθεῖ

ἀληθείς

ἀληθεῖ

G. D. ἀληθείειν ἀληθεῖν

ἀληθείειν

ἀληθεῖν

P.

N. ἀληθείς ἀληθεῖς

ἀληθεία

ἀληθεῖ

G. ἀληθείων ἀληθεῶν

ἀληθείων

ἀληθεῶν

D. ἀληθείσι(ν)

ἀληθείσι(ν)

A. ἀληθείας ἀληθεῖς

ἀληθεία

ἀληθεῖ

V. ἀληθείς ἀληθεῖς

ἀληθεία

ἀληθεῖ

2. Adjectives in *ις*, gen. *ιος*, have two endings, *ις*, *ι*. E. g. ἰδρις, ἰδρι, G. ἰδριος, knowing.

ADJECTIVES IN *ΑΣ*, *ΕΙΣ*, *ΗΝ*, *ΟΤΣ*, *ΤΣ*, *ΩΝ*, *ΩΣ*.

§ 53. 1. Adjectives in *ας*, gen. *αντος*, have three endings, *ας*, *ασα*, *αν*. E. g. ἡας, πασα, παν.

S.	ὁ (<i>all</i>)	ἡ (<i>all</i>)	τὸ (<i>all</i>)
N.	πᾶς	πᾶσα	πᾶν
G.	παντός	πάσης	παντός
D.	παντί	πάσῃ	παντί
A.	πάντα	πᾶσαν	πᾶν
V.	πᾶς	πᾶσα	πᾶν
D.			
N.A.V.	πάντε	πάσα	πάντε
G.D.	πάντοι	πάσαι	πάντοι
P.			
N.	πάντες	πᾶσαι	πάντα
G.	πάντων	πασῶν	πάντων
D.	πᾶσι(ν)	πάσαις	πᾶσι(ν)
A.	πάντας	πάσας	πάντα
V.	πάντες	πᾶσαι	πάντα

Small PARTICIPLES in *ās*. E. g. τύψας, τύψασα, τύψαν, G. τύψατος.

REMARK 1. These two adjectives in *ās*, μέλας and τάλας, have *αινα* in the feminine. Thus,

μέλας, μέλαινα, μέλαν, G. μέλανος, *black*.

τάλας, τάλαινα, τάλαν, G. τάλανος, *unfortunate*.

2. Adjectives in *εις*, gen. εντος, have three endings, *εις*, *εσσα*, *εν*. E. g. χαριεις, χαριεσσα, χαριεν.

S.	ὁ (<i>graceful</i>)	ἡ (<i>graceful</i>)	τὸ (<i>graceful</i>)
N.	χαριεις	χαριεσσα	χαριεν
G.	χαριεντος	χαριέσσης	χαριεντος
D.	χαριεντι	χαριέσσει	χαριεντι
A.	χαριεντα	χαριέσσαν	χαριεν
V.	χαριεν	χαριεσσα	χαριεν
D.			
N.A.V.	χαριεντε	χαριέσσα	χαριεντε
G. D.	χαριέντοι	χαριέσσαιν	χαριέντοι
P.			
N.	χαριεντες	χαριέσσαι	χαριεντα
G.	χαριέντων	χαριέσσων	χαριέντων
D.	χαριέσι(ν)	χαριέσσαις	χαριέσι(ν)
A.	χαριεντας	χαριέσσας	χαριεντα
V.	χαριεντες	χαριέσσαι	χαριεντα

NOTE 1. The endings *ήεις, ήεσσα, ήεν*, are contracted into *ῆς, ῆσσα, ῆν*. E. g.

τιμήεις τιμῆς, τιμήεσσα τιμῆσσα, τιμῆεν τιμῆν, G. *τιμήεντος τιμήντος, valuable*.

The endings *όεις, όεσσα, όεν*, are contracted into *οῦς, οῦσσα, οῦν*. E. g.

πλακοίεις πλακοῦς, πλακοέσσα πλακοῦσσα, πλακοέν πλακοῦν, G. *πλακοέντος πλακοῦντος, flat*.

REMARK 2. The *dative plural* of adjectives in *us* forms an exception to the general rule (§ 12. 5).

3. Participles in *εις* have three endings, *εις, εῖσα, έν*. E. g. *τιθείς, τιθεῖσα, τιθέν*.

S.	ό (placing)	ή (placing)	τό (placing)
N.	τιθείς	τιθεῖσα	τιθέν
G.	τιθέντος	τιθείσης	τιθέντος
D.	τιθέντι	τιθείσῃ	τιθέντι
A.	τιθέντα	τιθεῖσαν	τιθέν
V.	τιθείς	τιθεῖσα	τιθέν

D.

N.A.V.	τιθέντε	τιθείσα	τιθέντε
G. D.	τιθέντων	τιθείσαιν	τιθέντων

P.

N.	τιθέντις	τιθεῖσα	τιθέντα
G.	τιθέντων	τιθεῖσων	τιθέντων
D.	τιθεῖσι(ν)	τιθείσαις	τιθεῖσι(ν)
A.	τιθέντας	τιθείσας	τιθέντα
V.	τιθέντες	τιθεῖσαι	τιθέντα

4. There are but two adjectives in *ην* · *ό τέρην, ή τέρεια, τό τέρεν*, G. *τέρενος, tender*; and *ό ἄρσην* or *ἄρῆην, τό ἄρσεν* or *ἄρῆεν*, G. *ἄρσενος* or *ἄρῆενος, male*.

5. Participles in *ους* have three endings, *ους, οῦσα, όν*. E. g. *διδούς, διδοῦσα, διδόν*.

S.	ό (giving)	ή (giving)	τό (giving)
N.	διδούς	διδοῦσα	διδόν
G.	διδόντος	διδούσης	διδόντος
D.	διδόντι	διδούσῃ	διδόντι
A.	διδόντα	διδοῦσαν	διδόν
V.	διδούς	διδοῦσα	διδόν

D.

N.A.V. διδόντες

διδούσα

διδόντες

G. D. διδόντων

διδούσαι

διδόντων

P.

N. διδόντες

διδούσαι

διδόντα

G. διδόντων

διδουσῶν

διδόντων

D. διδοῦσι(ν)

διδούσαις

διδοῦσι(ν)

A. διδόντας

διδούσας

διδόντα

V. διδόντες

διδούσαι

διδόντα

6. Participles in *ύς* have three endings, *ύς*, *ύσα*, *ύν*. E. g. *δεικνύς*, *δεικνύσα*, *δεικνύν*.

S. *ὁ* (*showing*)

ἡ (*showing*)

τὸ (*showing*)

N. *δεικνύς*

δεικνύσα

δεικνύν

G. *δεικνύτος*

δεικνύσης

δεικνύτος

D. *δεικνύτι*

δεικνύσῃ

δεικνύντι

A. *δεικνύτα*

δεικνύσαν

δεικνύν

V. *δεικνύς*

δεικνύσα

δεικνύν

D.

N.A.V. *δεικνύτες*

δεικνύσα

δεικνύντες

G. D. *δεικνύτων*

δεικνύσαι

δεικνύντων

P.

N. *δεικνύτες*

δεικνύσαι

δεικνύτα

G. *δεικνύτων*

δεικνυσῶν

δεικνύντων

D. *δεικνύσι(ν)*

δεικνύσαις

δεικνύσι(ν)

A. *δεικνύτας*

δεικνύσας

δεικνύντα

V. *δεικνύτες*

δεικνύσαι

δεικνύντα

7. Adjectives in *ων*, gen. *οντος*, have three endings, *ων*, *ουσα*, *ον*. E. g. *ἐκών*, *ἐκούσα*, *ἐκόν*.

S. *ὁ* (*willing*)

ἡ (*willing*)

τὸ (*willing*)

N. *ἐκών*

ἐκούσα

ἐκόν

G. *ἐκόντος*

ἐκούσης

ἐκόντος

D. *ἐκόντι*

ἐκούσῃ

ἐκόντι

A. *ἐκόντα*

ἐκούσαν

ἐκόν

V. *ἐκών*

ἐκούσα

ἐκόν

D.

N.A.V. *ἐκόντες*

ἐκούσα

ἐκόντες

G. D. *ἐκόντων*

ἐκούσαι

ἐκόντων

P.

N.	ἐκόντες	ἐκοῦσαι	ἐκόντα
G.	ἐκόντων	ἐκουσῶν	ἐκόντων
D.	ἐκοῦσι(ν)	ἐκούσαις	ἐκοῦσι(ν)
A.	ἐκόντας	ἐκούσας	ἐκόντα
V.	ἐκόντες	ἐκοῦσαι	ἐκόντα

So all PARTICIPLES in *ων*. E. g. *τύπων, τύπουσα, τύπον, G. τύποντος*; *φιλέων, φιλέουσα, φίλιον, G. φίλοντος*, contracted *φιλῶν, φιλοῦσα, φιλοῦν, G. φιλοῦντος*.

NOTE 2. The *feminine* of adjectives in *αι, ις, ους, υς, ων*, gen. *ωνος*, is formed by dropping *αι* of the genitive, and annexing *σα*. E. g.

<i>παῖς, παιτίς</i>	fem.	<i>πᾶσα</i> (§ 12. 5)
<i>τιθίς, τιθίντος</i>	"	<i>τιθίσα</i> (ibid.)
<i>διδούς, διδόντος</i>	"	<i>διδούσα</i> (ibid.)
<i>δικνύς, δικνύντος</i>	"	<i>δικνύσα</i> (ibid.)
<i>ικών, ικόντος</i>	"	<i>ικοῦσα</i> (ibid.)
<i>χαρίαι, χαρίντος</i>	"	<i>χαρίσσα</i> (§ 12. N. 2).

8. Adjectives in *ων*, gen. *ονος*, have two endings, *ων, ον*. E. g.

<i>S. ὁ, ἡ (ripe)</i>	<i>τὸ (ripe)</i>
N. <i>πέπων</i>	<i>πέπον</i>
G. <i>πέπονος</i>	<i>πέπονος</i>
D. <i>πέπονι</i>	<i>πέπονι</i>
A. <i>πέπονα</i>	<i>πέπον</i>
V. <i>πέπον</i>	<i>πέπον</i>

D.

N.A.V. <i>πέπονε</i>	<i>πέπονε</i>
G. D. <i>πεπόνοιν</i>	<i>πεπόνοιν</i>

P.

N. <i>πέπονες</i>	<i>πέπονα</i>
G. <i>πεπόνων</i>	<i>πεπόνων</i>
D. <i>πέποσι(ν)</i>	<i>πέποσι(ν)</i>
A. <i>πέπονας</i>	<i>πέπονα</i>
V. <i>πέπονες</i>	<i>πέπονα</i>

9. Participles in *ώς* have three endings, *ώς, υῖα, ὅς*. E. g. *τετυφώς, τετυφύα, τετυφός, having struck*.

S.	ὁ	ἡ	τὸ
N.	τετυφώς	τετυφυῖα	τετυφός
G.	τετυφότης	τετυφύλας	τετυφότης
D.	τετυφότε	τετυφύλῃ	τετυφότη
A.	τετυφότα	τετυφύϊαν	τετυφός
V.	τετυφώς	τετυφύϊα	τετυφός

D.

N.A.V.	τετυφότε	τετυφύϊα	τετυφότε
G D.	τετυφότοιιν	τετυφύϊαιν	τετυφότοιιν

P.

N.	τετυφότες	τετυφύϊαι	τετυφότα
G.	τετυφότων	τετυφύϊων	τετυφότων
D.	τετυφόσι(ν)	τετυφύϊαις	τετυφόσι(ν)
A.	τετυφότας	τετυφύλας	τετυφότα
V.	τετυφότες	τετυφύϊαι	τετυφότα

ADJECTIVES OF ONE ENDING.

§ 54. The following are some of the adjectives which have only one ending: ὁ ἀβλής, ἡτις ὁ, ἡ ἀβρώς, ὦτος ὁ, ἡ ἀγνώς, ὦτος ὁ, ἡ ἀδμής, ἡτις ὁ, ἡ αἰγίλιψ, πος ὁ, ἡ αἰθοψ, πος ὁ αἰθων, ὠνος ὁ ἀκμής, ἡτις ὁ, ἡ ἀναλκίς, ἰδος ὁ, ἡ ἀπτήν, ἡνος ὁ, ἡ ἀργής, ἡτις οἱ ἔτος ὁ, ἡ ἄρπαξ, γος ὁ βλάξ, κός ὁ, ἡ δρομάς, ἄδος ὁ ἐθελοντής, οὐ ὁ, ἡ ἐπήλυξ, γος ὁ, ἡ ἐπηλυσ, υδος ὁ ἐπίτεξ, κός ὁ, ἡ εὐριν, ινος ὁ, ἡ εὐώψ, πος ὁ, ἡ ἥλιξ, κός ὁ, ἡ ἡμιθνής, ἡτις ὁ, ἡ ἱππιάς, ἄδος ὁ μάκαρ, αρος ὁ, ἡ μακραίων, ὠνος ὁ, ἡ μακραύχην, ερος ὁ, ἡ μῶνυξ, χος ὁ, ἡ νομάς, ἄδος ὁ, ἡ παραβλώψ, πος ὁ, ἡ παραπλήξ, γος ὁ πίνης, ητις ὁ πολυαῖξ, κός ὁ προβλής, ἡτις ὁ, ἡ υπομάς, ἄδος ὁ, ἡ φοῖνιξ.

Add to these the compounds of θρίξ, θώραξ, παῖς, χεῖρ. E. g. ὁ ὀρθόθριξ, τριχος ὁ, ἡ καλλίπαις, αἰδος ὁ, ἡ μακρόχειρ, ειρος.

NOTE. Some of these are also used as *neuters*, but only in the *genitive* and *dative*.

COMPOUND ADJECTIVES.

§ 55. Compound adjectives, of which the last component part is a *substantive*, follow the declension of that *substantive*.

Such adjectives may have a neuter, when it can be formed after the same analogy. E. g. -

εὐχαρις, ι, G. ιτος, *graceful*, from εὖ, χάρις, ιτος
 εὐελπίς, ι, G. ιδος, *hopeful*, from εὖ, ἐλπίς, ιδος
 δίπους, ουν, G. οδος, *two-footed*, from δις, πούς, ποδός
 ἄδακρυς, υ, G. νος, *tearless*, from ἄ-, δακρυ, νος
 εὐδαίμων, ον, G. ονος, *happy*, from εὖ, δαίμων, ονος
 μεγαλήτωρ, ορ, G. ορος, *magnanimous*, from μέγας, ἥτορ.

NOTE 1. The compounds of πόλις generally have ιδος in the genitive. E. g.

ἄπολις, ι, G. ιδος, *vagabond*.

NOTE 2. The compounds of μήτηρ, πατήρ, and φρήν *mind*, change η into ω. E. g.

ἄμήτωρ, ορ, G. ορος, *motherless*
 ἄπάτωρ, ορ, G. ορος, *fatherless*
 σώφρων, ον, G. ορος, *discreet*.

NOTE 3. The compounds of γέλως, *laughter*, and κέρας, *horn*, are either of the second or third declension. E. g.

φιλόγελως, ων, G. ω or ωτος, *fond of laughter*
 τρικερως, ων, G. ω or ωτος, *having three horns*.

ANOMALOUS AND DEFECTIVE ADJECTIVES.

§ 56. The following list contains most of the anomalous and defective adjectives.

εὖς and ἥύς, neut. εὖ and ἥϋ, *good*, G. ἔηος, A. εὖν and ἥϋν, neut. Plur. G. εὖων, *of good things*.

The neuter εὖ, contracted from εὔ, means, *well*.

ζῶς, Nom. mas. *living, alive*. The rest is from the regular ζωός, ἥ, ὄν.

μέγας, μεγάλη, μέγα, *great*, is declined in the following manner :

S.	ὁ (<i>great</i>)	ἡ (<i>great</i>)	τὸ (<i>great</i>)
N.	μέγας	μεγάλη	μέγα
G.	μεγάλου	μεγάλης	μεγάλου
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ
A.	μέγαν	μεγάλην	μέγα
V.	μεγάλε	μεγάλη	μέγα
D.			
N.A.V.	μεγάλῳ	μεγάλα	μεγάλῳ
G. D.	μεγάλοι	μεγάλαι	μεγάλῳ

P.

N.	μεγάλοι	μεγάλαι	μεγάλα
G.	μεγάλων	μεγάλων	μεγάλων
D.	μεγάλοις	μεγάλαις	μεγάλοις
A.	μεγάλους	μεγάλας	μεγάλα
V.	μεγάλοι	μεγάλαι	μεγάλα

Observe, that all the cases, except the nominative and accusative singular, masculine and neuter, come from the obsolete *ΜΕΓΑΛΟΣ*.

The vocative singular *μεγάλε* is very rare.

πλέως, *full*, borrows its feminine from *πλέος*. Thus, *πλέως*, *πλέα*, *πλέων*. In composition it has only two endings, *ως*, *ων*, (§ 50.)

πολύς, *πολλή*, *πολύ*, *much*, is declined as follows :

S.	ὁ (<i>much</i>)	ἡ (<i>much</i>)	τὸ (<i>much</i>)
N.	πολύς	πολλή	πολύ
G.	πολλοῦ	πολλῆς	πολλοῦ
D.	πολλῷ	πολλῇ	πολλῷ
A.	πολύν	πολλήν	πολύ
P.	(<i>many</i>)	(<i>many</i>)	(<i>many</i>)
N.	πολλοί	πολλαί	πολλά
G.	πολλῶν	πολλῶν	πολλῶν
D.	πολλοῖς	πολλαῖς	πολλοῖς
A.	πολλούς	πολλάς	πολλά

The dual is of course wanting.

Observe, that all the cases, except the nominative and accusative singular, masculine and neuter, come from *πολλός*, *ή*, *όν*, which is used by the Ionians.

The epic poets decline *πολύς* like *γλυκύς* : thus, *πολύς*, *πολεῖα*, *πολύ*, G. *πολέος*.

πρῶτος, *meek*, borrows its feminine and neuter from *πραῦς*, *πραεῖα*, *πραῦ*, G. *πραεός*.

σῶς, ὁ, ἡ, *safe*, neut. *σῶν*, A. *σῶν*, A. Plur. *σῶς*, neut. Plur. *σᾶ*, the rest from the regular *σῶος*, α, *ον*. The feminine *σᾶ* is rare.

φροῦδος, η, *ον*, *gone*, used only in the Nominative, of all genders and numbers.

DEGREES OF COMPARISON.

COMPARISON BY ΤΕΡΟΣ, ΤΑΤΟΣ.

§ 57. 1. Adjectives in *ος* are compared by dropping *ς*, and annexing *τερος* for the comparative, and *τατος* for the superlative. If the penult of the positive be short, *ο* is changed into *ω*. E. g.

σοφός, *wise*, σοφώτερος, *wiser*, σοφώτατος, *wisest*
 ἄτιμος, *dishonored*, ἀτιμότερος, ἀτιμότατος
 σεμνός, *venerable*, σεμνότερος, σεμνότατος.

NOTE 1. In general, *ο* remains unaltered when it is preceded by a mute and a liquid. (§ 17. 3.) E. g. πυκνός, *dense*, πυκνότερος, πυκνότατος.

REMARK 1. In a few instances Homer changes *ο* into *ω* even when the penult of the positive is long. E. g. κακίζωνι, κακίζυνότερι.

NOTE 2. A few adjectives in *ος* are compared according to the following examples:

φίλος, φίλτερος, φίλτατος
 μέσος, μεσαίτερος, μεσαίτατος
 σπουδαῖος, σπουδαιότερος, σπουδαιότατος
 ὀσφράγος, ὀσφραγίστερος, ὀσφραγίστατος.

REMARK 2. Those in *ος* are always compared by *εστερος*, *εστατος*. E. g.

ἀπλός, ἀπλοέστερος, ἀπλοέστατος, contracted ἀπλούστερος, ἀπλούστατος.

2. Adjectives in *υς*, gen. *εος*, are compared by dropping *ς*, and annexing *τερος*, *τατος*. E. g.

ὀξύς, *sharp*, ὀξύτερος, ὀξύτατος.

3. These two adjectives, μέλας and τάλας, drop *ος* of the genitive, and annex *τερος*, *τατος*. Thus,

μέλας, *ανος*, μελάντερος, μελάντατος
 τάλας, *ανος*, ταλάντερος, ταλάντατος.

4. Adjectives in *ης* gen. *εος*, and *εις* gen. *εντος*, shorten *ης* and *εις* into *ες*, and annex *τερος*, *τατος*. E. g.

ἀληθής, ἀληθέστερος, ἀληθέστατος
 χαρίεις, χαριέστερος, χαριέστατος.

April 5th 1856

NOTE 3. Ψεῦδής, *false*, has also comparative ψευδίστιμος.

Πίσις, πτος, *poor*, follows the analogy of adjectives in πς, gen. *ες* : thus, πεινίστιμος, πινίστατος.

5. Adjectives in ων, gen. ονος, drop ος of the genitive, and annex εστερος, εστατος. E. g.

σωφρων, ονος, σωφρονέστερος, σωφρονέστατος.

6. The adjectives ἄρπαξ, ἄχαρις, βλάξ, μάκαρ, are compared as follows :

ἄρπαξ, γος, ἀρπαγίστερος

ἄχαρις, ἀχαρίστερος

βλάξ, κός, βλακίστερος, βλακίστατος

μάκαρ, μακάριστερος, μακάριστατος.

NOTE 4. Substantives denoting an employment or character are sometimes compared like adjectives. E. g. βασιλεύς, *king*, βασιλεύτερος, *more kingly*, βασιλεύτατος, *most kingly* ; κλέπτης, *thief*, κλεπτίστατος, *very thievish*.

NOTE 5. The pronouns do not admit of different degrees in their signification. Nevertheless the comedians, for the sake of exciting laughter, compare αὐτός in the following manner : αὐτός, *himself*, αὐτότερος, *himself-er*, αὐτότατος, *himself-est, ipsissimus*.

COMPARISON BY ΙΩΝ, ΙΣΤΟΣ.

§ 58. 1. Some adjectives in υς drop this ending, and annex ῖων for the comparative, and ῖστος for the superlative. E. g.

ἡδύς, *pleasant*, ἡδίων, ἡδιστος.

2. Comparatives in ων are declined according to the following example :

S. ὁ, ἡ (*pleasanter*)

τὸ (*pleasanter*)

N. ἡδίων

ἡδιον

G. ἡδιονος

ἡδιονος

D. ἡδιονι

ἡδιονι

A. ἡδιονα ἡδίω

ἡδιον

D.

N. A. ἡδιονε

ἡδιονε

G. D. ἡδιόνου

ἡδιόνου

P.

N. ἡδιονεῖς ἡδίους

ἡδιονα ἡδίω

G. ἡδιόνων

ἡδιόνων

D. ἡδιόσι(ν)

ἡδιόσι(ν)

A. ἡδιονας ἡδίους

ἡδιονα ἡδίω

Observe, that the accusative singular masculine and feminine, and the nominative and accusative plural of all genders, drop the *ν*, and contract the two last syllables.

NOTE 1. A few adjectives in *υς* form their comparative by dropping the last syllable of the positive and annexing *σσων* or *ττων*. E. g.

παχύς, fat, πάσσων
βαθύς, deep, βάσσων.

NOTE 2. Κρατός, powerful, changes *α* into *ι* or *υ* in the comparative: thus, κρατύς, κρέσσων, κρείσσων, κρείσσω. (§§ 58. N. 1: 2. N. 3.)

The Doric κάρρων for κρείσσων is formed in the following manner: κρατύς, κρέσσων, κάρρων, κάρρων. (§§ 58. N. 1: 26. 2: 11: 6. N.)

NOTE 3. These two adjectives, μέγας and ἰλίγος, form their comparative by dropping the last syllable, and annexing ζων. Thus μέγας, μίζων (Attic μείζων); ἰλίγος, ἰλιζων. (§ 2. N. 3.)

ANOMALOUS AND DEFECTIVE COMPARISON.

§ 59. 1. The comparison of an adjective is *anomalous* when the adjective has, or is supposed to have, more than one positive.

2. The comparison is *defective*, when the adjective has no positive in use.

3. The following list contains most of the adjectives which are anomalous or defective in their comparison.

ἀγαθός, good	ἀμείνων	ἄριστος
	βελτίων	βέλτιστος
	κρείσσων or κρείττων	κράτιστος
	λῶϊον or λῶϊων	λῶϊστος or λῶϊστος

*Αρείων, the proper comparative of ἄριστος, belongs to the Epic language.

For βελτίων, λῶϊων, the epic poets have βέλτιρος, λῶϊτιρος.

Κρατύς, the positive of κρείσσων, κράτιστος, occurs in Homer.

For βέλτιστος, the Doric dialect has βίντιστος.

For κρείσσων, the Ionic has κρείσσων, and the Doric κάρρων. (§ 58. N. 2.)

The poets have κάρτιστος for κράτιστος. (§ 26. 2.)

The Epic language has also compar. φέριστες, superl. φέριστος or φέρετατος.

The regular comparative and superlative, ἀγαθάστερος, ἀγαθάτατος, do not occur in good writers.

αἰσχρός (ΑΙΣΧΡΗΣ), ugly, αἰσχρῶν, αἰσχιστος. The comparative αἰσχροτέρος is not much used.

ἀλγεινός (ΑΛΓΙΤΗΣ), painful, ἀλγεινότερος or ἀλγίων, ἀλγεινότατος

οἱ ἄλγιστος. The regular forms ἄλγεινότερος, ἄλγεινότατος, are more usual in the masculine and feminine.

ἀμείνων, see ἀγαθός.

ἀρείων, ἄριστος, see ἀγαθός.

βελτίων, βέλτιστος, see ἀγαθός.

ἐλαχύς, see μικρός.

ΕΛΕΙΧΤΣ, infamous, ἐλέγχιστος. The plural of the positive occurs in Homer (Il. 4, 242: 24, 239).

ἔσχατος, last, a defective superlative.

ἐχθρός (ΕΧΘΤΣ), hostile, ἐχθρότερος or ἐχθρίων, ἐχθρότατος or ἐχθριστος.

ἥκΤΣ, see κακός.

κακός, bad κακίων

κάκιστος

χείρων

χείριστος

ἥσσων

ἥκιστος

The forms ἥσαν, ἥκιστες, come from ἥκΤΣ. (§ 58. N. 1.)

The regular comparative κακώτερος is poetic.

For χείρων and ἥσαν, the Ionians have χειρίων and ἥσαν.

καλός (ΚΑΛΤΣ), beautiful, καλλίων, κάλλιστος. The doubling of the λ seems to be an accidental peculiarity.

κάβρων, see ἀγαθός.

ΚΕΡΑΤΣ, crafty, κερδίων, κέρδιστος.

κρατός, see ἀγαθός.

κυδρός (ΚΥΔΤΣ), glorious, κυδίων, κύδιστος.

κύντερος, more impudent, a defective comparative, derived from κύων, κυνός, dog.

λῶϊων, λῶϊστος, see ἀγαθός.

μακρός (ΜΑΚΤΣ, ΜΗΚΤΣ), long, μακρότερος and μάσσων, μακρότατος and μήκιστος. (§ 58. N. 1.)

μέγας, great, μέζων (Ionic μέζων), μέγιστος. (§ 58. N. 3.)

μικρός, small ἐλάσσων

ἐλάχιστος

μείων

μείστος

μικρότερος

μικρότατος

The forms ἐλάσαν, ἐλάχιστες, come from ἐλαχύς. (§ 58. N. 1.) The superlative μείστος is poetic.

ὀλίγος, little, ὀλίζων, ὀλίγιστος. (§ 58. N. 3.)

οἰκτιρός (ΟΙΚΤΤΣ), pitiable, οἰκτίων, οἰκτιστος or οἰκτρότατος.

ὀπλότερος, younger, ὀπλότατος, youngest, Epic. It is derived from ὄπλον, weapon.

πέπων, ripe, πεπαίτερος, πεπαίτατος.

πίων, fat, πιότερος, πιότατος.

πολύς, much, πλείων or πλίων, πλείστος.

πρότερος, former, πρώτος, first, derived from the preposition πρό, before.

ράδιος (ΡΑΤΣ), easy, ῥάων, ῥῆστος.

The Ionians say *ῥηίδις*, *ῥήϊτος*.

The epic poets have *ῥηϊνός*, *ῥηϊναιος*.

ταχύς (ΘΑΧΥΣ), *swift*, *ταχίων* commonly *θάσσων*, *τάχιστος*. (§§ 14. 3 : 58. N. 1.)

ὑπέρτερος, *higher*, *ὑπέρτατος*, *highest*, derived from the preposition *ὑπέρ*, *above*.

ὑστέρος, *later*, *ὑστατος*, *latest*.

ῥηψς, *high*, *ὑψίων*, *ὑψιστος*.

φαινντερος, *brighter*, *φαινντατος*, *brightest*, derived from *φαίνω*.

φείρερος, *φείρτατος*, *φείριστος*, see *ἀγχιθός*.

χείρων, *χειρίστος*, *χειρείων*, see *κακός*.

NOTE. In a few instances new comparatives and superlatives are formed from adjectives, which are already in the comparative or superlative degree. E. g. *πρώτιστος* from *πρώτος*, *χειρότερος* from *χείρων*.

NUMERALS.

CARDINAL NUMBERS.

§ 60. 1. The numerals *εἷς*, *δύο*, *τρῆς*, and *τέσσαρες* or *τέταρες*, are declined as follows :

S.	ὁ (one)	ἡ (one)	τὸ (one)
N.	εἷς	μία	ἓν
G.	ένός	μιάς	ένός
D.	ένι	μιά	ένι
A.	ένα	μίαν	ἓν

D. τῶ, τὰ, τῶ (two)

N. A. δύο and δύω

G. δυοῖν and δυεῖν

D. δυοῖν and δυεῖν

P. (two)

N. A. wanting

G. δυῶν

D. δυοί(ν)

P. οἱ, αἱ (three)

N. τρεῖς

G. τριῶν

D. τρισί(ν)

A. τρεῖς

τὰ (three)

τρια

τριῶν

τρिसί(ν)

τρια

P. οἱ, αἱ (four)

N. τέσσαρες

G. τεσσάρων

D. τέσσαρσι(ν)

A. τέσσαρες

τὰ (four)

τέσσαρα

τεσσάρων

τέσσαρσι(ν)

τέσσαρα

REMARK. *Δύο* is found undeclined.

2. The cardinal numbers from 5 to 100, inclusive, are indeclinable (§ 45. 2).

5. πέντε	40. τεσσαράκοντα
6. ἕξ	50. πενήκοντα
7. ἐπτά	60. ἑξήκοντα
8. ὀκτώ	70. ἑβδομήκοντα
9. ἐννέα	80. ὀγδοήκοντα
10. δέκα	90. ἐννεήκοντα
11. ἑνδεκα	100. ἑκατόν
12. δώδεκα	200. διακόσιοι, αι, α
13. δεκατρεῖς ὃς τρισκαίδεκα	300. τριακόσιοι, αι, α
14. δεκατέσσαρες ὃς τεσσαρεσ- καίδεκα	400. τετρακόσιοι, αι, α
15. δεκαπέντε ὃς πεντεκαίδεκα	500. πεντακόσιοι, αι, α
16. δεκαῖς ὃς ἑκκαίδεκα	600. ἑξακόσιοι, αι, α
17. δεκαεπτά ὃς ἑπτακαίδεκα	700. ἑπτακόσιοι, αι, α
18. δεκαοκτώ ὃς ὀκτωκαίδεκα	800. ὀκτακόσιοι, αι, α
19. δεκαεννέα ὃς ἑννεακαίδεκα	900. ἑννακόσιοι, αι, α
20. εἴκοσι(ν)	1000. χίλιοι, αι, α
21. εἴκοσι εἷς, ὃς εἷς καὶ εἴκοσι	2000. διαχίλιοι, αι, α
30. τριᾶκοντα	10000. μύριοι, αι, α
	20000. δισμύριοι, αι, α

NOTE 1. The compounds οὐδείς (οὐδέ, εἷς) and μηδείς (μηδέ, εἷς) have nom. plur. οὐδένες, μηδένες, *insignificant persons*.

NOTE 2. The ACCENT of the feminine μία is anomalous in the *genitive* and *dative*. (§ 31. N. 2.)

NOTE 3. Δεκατρεῖς, δεκατέσσαρες, and the first component part of τεσσαρεσκαίδεκα, are declined like τρεῖς and τέσσαρες respectively.

NOTE 4. *Thousands* are formed by prefixing the numeral adverbs (§ 62. 4) to χίλιοι.

Tens of thousands are formed by prefixing these adverbs to μύριοι.

NOTE 5. Instead of any number of tens + 8 or 9, a circumlocution with δίων (from δῖω, *to want*) is often used. E. g. Δυσὶν δίγντις εἴκοσι, *twenty wanting two*, simply *eighteen*. Ἐνὸς δίοντις τριάκοντα, *thirty wanting one*, simply *twenty-nine*.

This principle applies also to ordinals. E. g. Ἐνὸς δίον εἰκοστὸν ἔτος, *the nineteenth year*.

The participle δίων (from δῖω, *am wanting*) with its substantive is sometimes put in the *genitive absolute*. E. g. Πεντήκοντα μῆας διούσης, *forty-nine*. So with ordinals, Ἐνὸς δίοντις τριακοστῇ ἔτει, *in the twenty-ninth year*.

NOTE 6. DIALECTS. The dialectic peculiarities of the cardinal numbers are as follows :

1. Epic *ἑα* for *μία*, *ἑῷ* for *ἐνί*.
2. Epic *δοῖά*, *δοιοί*, declined throughout.
4. Ionic *τίσσερις*, Doric *τίττορις* or *τίττορις*, Æolic *πίσυρις*, poetic dat. plur. *τίττασι* for *τίττασι*.
5. Doric *πίμπε*.
12. Ionic and poetic *δωδεκα* and *δωκαίδεκα*.
14. Ionic *τεσσαριςκαίδεκα*, indeclinable.
20. Doric *εἴκατι*, Epic *εἰκοσι*.
- 30, 40, 80, 200, 300. Ionic *τριάκοντα*, *τεσσαρῆκοντα*, *ὀγδῶκοντα*, *διπλόκοντα*, *τριηκόσια*.
- 9000, 10000. Old *ἐννιάχλιοι*, *δισάχλιοι*.

ORDINAL NUMBERS.

§ 61. The ordinal numbers are,

1st. <i>πρῶτος</i> , η, ον	30th. <i>τριακοστός</i> , ή, ον
2d. <i>δεύτερος</i> , α, ον	40th. <i>τεσσαρακοστός</i> , ή, όν
3d. <i>τρίτος</i> , η, ον	50th. <i>πεντηκοστός</i> , η, όν
4th. <i>τέταρτος</i> , η, ον	60th. <i>ἑξηκοστός</i> , ή, όν
5th. <i>πέμπτος</i> , η, ον	70th. <i>ἑβδομηκοστός</i> , ή, όν
6th. <i>ἕκτος</i> , η, ον	80th. <i>ὀγδοηκοστός</i> , ή, όν
7th. <i>ἑβδομος</i> , η, ον	90th. <i>ἐννεηκοστός</i> , ή, όν
8th. <i>ὀγδοος</i> , η, ον	100th. <i>ἐκατοστός</i> , ή, όν
9th. <i>ἑννатов</i> , η, ον	200th. <i>διακοσιοστός</i> , ή, όν
10th. <i>δέκατος</i> , η, ον	300th. <i>τριακοσιοστός</i> , ή, όν
11th. <i>ἐνδέκατος</i> , η, ον	400th. <i>τετρακοσιοστός</i> , ή, όν
12th. <i>δωδέκατος</i> , η, ον	500th. <i>πεντακοσιοστός</i> , ή, όν
13th. <i>τρισκαίδεκατος</i> , η, ον	600th. <i>ἑξακοσιοστός</i> , ή, όν
14th. <i>τεσσαρακαίδεκατος</i> , η, ον	700th. <i>ἑπτακοσιοστός</i> , ή, όν
15th. <i>πεντεκαίδεκατος</i> , η, ον	800th. <i>ὀκτακοσιοστός</i> , ή, όν
16th. <i>ἑκκαίδεκατος</i> , η, ον	900th. <i>ἐννακοσιοστός</i> , ή, όν
17th. <i>ἑπτακαίδεκατος</i> , η, ον	1000th. <i>χιλιοστός</i> , ή, όν
18th. <i>ὀκτωκαίδεκατος</i> , η, ον	10000th. <i>μυριοστός</i> , ή, όν
19th. <i>ἐννεακαίδεκατος</i> , η, ον	20000th. <i>διαμυριοστός</i> , ή, όν
20th. <i>εἰκοστός</i> , ή, όν	ἔκ.
21st. <i>εἰκοστός πρῶτος</i> , οἱ πρῶ- τος καὶ εἰκοστός	

NOTE 1. Homer has *τίττατες* for *τίττατες*, *ἑδόμενος* for *ἑβδομος*, *ὀγδέατος* for *ὀγδοος*, *ἐννατος* for *ἑννατος* or *ἑννατος*. Herodotus has *τεσσαριςκαίδεκατη* for *τεσσαριςκαίδεκατη*.

NOTE 2. A mixed number, of which the fractional part is $\frac{1}{2}$, is expressed by a circumlocution, when it denotes a coin or weight. E. g. *Πίμπτων ἡμιμναίων*

= $4\frac{1}{2}$ *mina*; but Πέντε ἡμιναῖα = $\frac{5}{2}$ = $2\frac{1}{2}$ *mina*. Ἐνατον ἡμιτάλαντον = $8\frac{1}{2}$ *talents*; but Ἐννία ἡμιτάλαντα = $\frac{1}{2}$ = $4\frac{1}{2}$ *talents*. Τίταρετον ἡμιόβολον = $3\frac{1}{2}$ *oboli*; but Τίσσαρεα ἡμιόβολα = $\frac{1}{2}$ = 2 *oboli*.

NUMERAL SUBSTANTIVES, ADJECTIVES, AND ADVERBS.

§ 62. 1. The numeral *substantives* end in *άς*, gen. *άδος*, feminine. E. g. μονάς, *monad, unit*, δυάς, *triad*, τριάς, *triad*, πεντιάς, *myriad*, ἑξάς, *heptad*, ὀγδοάς, *ennead*, δεκάς, *decad*, ἑκατοντιάς, *chiliad*, μυριάς, *myriad*.

2. The numeral *adjectives* in πλόος or πλάσιος correspond to those in *fold*, in English. E. g. ἀπλόος, *simple*, διπλόος or διπλάσιος, *double*, τριπλόος or τριπλάσιος, *triple*, *threefold*, τετραπλόος or τετραπλάσιος, *quadruple*, *fourfold*.

3. The numeral *adjectives* answering to the question πο-
σιαῖος, *on what day?* end in αῖος. They are formed from the
ordinals. E. g. δευτεράιος, *on the second day*, τριταῖος, *on the
third day*.

4. The numeral *adverbs* answering to the question ποσάκις,
how often? end in άκις. E. g. τετραάκις, *four times*, πεντάκις,
five times.

Except the first three, ἅπαξ, *once*, δις, *twice*, and τρίς, *thrice*.

ARTICLE.

§ 63. The article ὁ, *the*, is declined as follows:

S. M. F. N.	D. M. F. N.	P. M. F. N.
N. ὁ ἡ τό	N. τὼ τὰ τῷ	N. οἱ αἱ τὰ
G. τοῦ τῆς τοῦ	G. τοῖν ταῖν τοῖν	G. τῶν τῶν τῶν
D. τῷ τῇ τῷ	D. τοῖν ταῖν τοῖν	D. τοῖς ταῖς τοῖς
A. τόν τήν τό	A. τῷ τὰ τῷ	A. τούς τάς τί

NOTE 1. For QUANTITY, ACCENT, and DIALECTS, see above (§§ 31. N. 1, 2, 3: 33. N. 2, 3, 4.)

We only observe here that the Dorians have τοί, ταί, for οί, αἱ.

NOTE 2. The original form of the article was ΤΟΣ, from which come the oblique cases, the Doric forms τοί, ταί, and the adverb τῷς.

PRONOUN.

PERSONAL PRONOUN.

§ 64. The personal pronouns are ἐγώ, σύ, ἡ. The nominative ἡ is obsolete.

<i>S.</i> (<i>I</i>)	<i>S.</i> (<i>thou</i>)	<i>S.</i> (<i>he, she, it</i>)
N. ἐγώ	N. σύ	N. ἡ
G. ἐμοῦ, μου	G. σοῦ	G. οὗ.
D. ἐμοί, μοί	D. σοί	D. οἱ
A. ἐμέ, μέ	A. σέ	A. ἑ
<i>D.</i> (<i>we two</i>)	<i>D.</i> (<i>you two</i>)	<i>D.</i> (<i>they two</i>)
N.A. ἡμεῖς, ἡμεῖς	N.A. σφῶϊ, σφῶϊ	N.A. σφῶϊς
G.D. ἡμῶν, ἡμῶν	G.D. σφῶϊν, σφῶϊν	G.D. σφῶϊν
<i>P.</i> (<i>we</i>)	<i>P.</i> (<i>ye, you</i>)	<i>P.</i> (<i>they</i>)
N. ἡμεῖς	N. ὑμεῖς	N. σφεῖς n. σφέα
G. ἡμῶν	G. ὑμῶν	G. σφῶν
D. ἡμῖν	D. ὑμῖν	D. σφίσι(ν)
A. ἡμᾶς	A. ὑμᾶς	A. σφᾶς n. σφέα

REMARK. The dual ἡμεῖς and σφεῖς are very often written without the iota subscript; thus, ἡμεῖς, σφεῖς.

NOTE 1. The particle γέ is often appended to the pronouns of the first and second person for the sake of emphasis. E. g. ἐγώ γε, *I indeed, for my part*; σύ γε, *thou indeed*. The accent of ἐγώ γε is irregular (§ 22. 3).

NOTE 2. DIALECTS. The dialectic peculiarities of the personal pronouns are exhibited in the following table.

Ἐγώ.

Sing. N. Epic and Doric ἐγών.

G. Epic ἐμέο, ἐμεῖο, ἐμέθεν, Ionic and Doric ἐμεῦ, μεῦ.

D. Doric ἐμίν.

Plur. N. Ionic ἡμεῖς, Epic ἄμμες, Doric ἀμέες (long α).

G. Ionic ἡμεῶν, Epic ἡμείων.

D. Epic ἄμμι or ἄμμιν, poetic ἡμῖν (short ι), ἡμῖν.

A. Ionic ἡμέας, Epic ἄμμε, Doric ἀμέ (long α), poetic ἡμάς (short α).

Σύ.

Sing. N. Doric *τύ*, Epic *τύρη*.G. Epic *σέο*, *σεῖο*, *σέθεν*, *τεοῖο*, Ionic and Doric *σεῦ*,
Doric also *τεῦ* or *τεῦς*.Doric *τίν*, *τεῖν*, Ionic and Doric *τοί*.A. Doric *τέ*, *τίν*, *τύ* (enclitic).**Plur.** N. Ionic *ὑμεῖς*, Epic *ῥμμεῖς*, Doric *ὑμέῖς* (long *υ*).G. Ionic *ὑμείων*, Epic *ὑμείων*.D. Epic *ῥμμι* or *ῥμμιν*, poetic *ὑμιν* (short *ι*), *ῥμῖν*.A. Ionic *ὑμίας*, Epic *ῥμμε*, Doric *ὑμέ* (long *υ*), poetic
ὑμάς (short *α*).

Ἴ.

Sing. G. Epic *ἔο*, *εἶο*, *ἔθεν*, *εἶο*, Ionic and Doric *εὔ*.D. Doric *ἱν*, Epic *ἰοῖ*.A. Epic *ἔε*.**Plur.** N. Ionic *σφέες*.G. Ionic *σφέων*, Epic *σφελων*.D. Epic and Ionic *σφι* or *σφιν*.A. Ionic *σφέας*, Epic and Ionic *σφέ*, poetic *σφάς* (short
α), Doric *ψέ* (in Theocritus).The Attic poets use the accusative *σφέ* in all
genders and numbers.**NOTE 3.** The accusative *μιν* or *νιν*, *him*, *her*, *it*, *them*, is
used in all genders and numbers.The epic poets and the Ionians use *μιν*, the Attic poets
and the Dorians, *νιν*.**§ 65.** 1. The pronoun *αὐτός* is declined like *σοφός*
(§ 49. 1), except that its neuter has *ο* instead of *ον*. Thus,*αὐτός*, *he*, *himself*, *αὐτή*, *she*, *herself*, *αὐτό*, *it*, *itself*, G. *αὐτοῦ*,
ῆς, *οῦ*.2. With the article before it, *αὐτός* signifies *the same*,
(§ 144. 3,) in which case it is often contracted with the arti-
cle. E. g. *ταυτοῦ*, *ταυτῷ*, *ταυτῇ*, for *τοῦ αὐτοῦ*, *τῷ αὐτῷ*, *τῇ αὐτῇ*.When this contraction takes place, the neuter has *ο* or *ον* ·
thus, *ταυτό* or *ταυτόν*, for *τὸ αὐτό*.The contracted forms *ταυτῇ* and *ταυτά* must not be con-
founded with *ταύτη* and *ταῦτα* from *οὗτος*.**NOTE.** The Ionians insert an *ε* before the endings of *αὐτῷ*,
αὐτῇ, *αὐτῶν*, *αὐτοῖς*. E. g. *αὐτέην* for *αὐτήν*.

REFLEXIVE PRONOUN.

§ 66. The reflexive pronouns are *ἐμαυτοῦ*, *σεαυτοῦ*, *ἐαυτοῦ*. They are compounded of the personal pronouns and *αὐτός*. They have no nominative.

S. M. (of myself)

G. *ἐμαυτοῦ*

D. *ἐμαυτῷ*

A. *ἐμαυτόν*

P. (of ourselves)

G. *ἡμῶν αὐτῶν*

D. *ἡμῖν αὐτοῖς*

A. *ἡμᾶς αὐτούς*

S. (of thyself)

G. *σεαυτοῦ* or *σαντοῦ*

D. *σεαυτῷ* or *σαντῷ*

A. *σεαυτόν* or *σαντόν*

P. (of yourselves)

G. *ὑμῶν αὐτῶν*

D. *ὑμῖν αὐτοῖς*

A. *ὑμᾶς αὐτούς*

S. (of himself)

G. *ἐαυτοῦ* or *αὐτοῦ*

D. *ἐαυτῷ* or *αὐτῷ*

A. *ἐαυτόν* or *αὐτόν*

P. (of themselves)

G. *ἐαυτῶν* or *αὐτῶν*

D. *ἐαυτοῖς* or *αὐτοῖς*

A. *ἐαυτούς* or *αὐτούς*

S. F. (of myself)

G. *ἐμαντῆς*

D. *ἐμαντῇ*

A. *ἐμαντήν*

P. (of ourselves)

G. *ἡμῶν αὐτῶν*

D. *ἡμῖν αὐταῖς*

A. *ἡμᾶς αὐτάς*

S. (of thyself)

G. *σεαντῆς* or *σαντῆς*

D. *σεαντῇ* or *σαντῇ*

A. *σεαντήν* or *σαντήν*

P. (of yourselves)

G. *ὑμῶν αὐτῶν*

D. *ὑμῖν αὐταῖς*

A. *ὑμᾶς αὐτάς*

S. (of herself)

G. *ἐαντῆς* or *αὐτῆς*

D. *ἐαντῇ* or *αὐτῇ*

A. *ἐαντήν* or *αὐτήν*

P. (of themselves)

G. *ἐαντῶν* or *αὐτῶν*

D. *ἐανταῖς* or *αὐταῖς*

A. *ἐαντάς* or *αὐτάς*

The contracted forms of *ἐαυτοῦ* must not be confounded with the corresponding forms of *αὐτός*.

NOTE 1. The *third person plural* also is often formed by means of the personal pronoun and *αὐτός*. E. g. *σφῶν αὐτῶν*, for *ἐαυτῶν*.

NOTE 2. The *neuter* *ἐαυτό* or *αὐτό*, from *ἐαυτοῦ*, sometimes occurs.

NOTE 3. The *dual* *ἐαυτῶν* of the reflexive pronoun *ἐαυτοῦ* is sometimes used.

NOTE 4. In Homer these pronouns are often written separately. E. g. *ἐμεῦ αὐτῆς*, for *ἐμαντῆς*.

NOTE 5. The Ionians use *εων* for *αν*. E. g. *ἐμειωντοῦ* for *ἐμαντοῦ*. (§ 3. N. 3.)

POSSESSIVE PRONOUN.

§ 67. The possessive pronouns are derived from the personal pronouns. In signification they are equivalent to the genitive of the personal pronoun..

ἐμός, ἡ, ὄν,	my,	from ἐμοῦ
ῥαῖτερος, α, ον,	of us two,	“ ῥαῖ
ἡμέτερος, α, ον,	our,	“ ἡμεῖς
σός, σή, ὄν,	thy,	“ σοῦ
σφωῖτερος, α, ον,	of you two,	“ σφωῖ
ὑμέτερος, α, ον,	your,	“ ὑμεῖς
ός, ἡ, ὄν,	his, her, its,	“ οὔ
σφέτερος, α, ον,	their,	“ σφεῖς

NOTE 1. DIALECTS. *First Person Plur.* Doric ἀμός (long α), Epic ἀμός (long α), for ἡμέτερος. In the Attic poets ἀμός is equivalent to the singular ἐμός.

Second Person Sing. Ionic and Doric τεός for σός, *Plur.* Doric and Epic ὑμός (long υ), for ὑμέτερος.

Third Person Sing. Ionic and Doric έός for ός, *Plur.* Epic and Doric σφός for σφέτερος.

NOTE 2. The dual *ῥαῖτερος* and *σφωῖτερος* are used only by the poets.

INTERROGATIVE PRONOUN.

§ 68. The interrogative pronoun *τις*, *who? which? what?* is declined in the following manner:

S. M. F.	N.	D. M. F. N.	P. M. F.	N.
N. τίς	τί	N. τίνε	N. τίνε	τίνα
G. τίνος, τοῦ	τίνος, τοῦ	G. τίνων	G. τίνων	τίνων
D. τίνι, τῷ	τίνι, τῷ	D. τίνων	D. τίσι(ν)	τίσι(ν)
A. τίνα	τί	A. τίνε	A. τίνας	τίνα

The forms *τοῦ*, *τῷ*, must not be confounded with the articles *τοῦ*, *τῷ*.

NOTE. DIALECTS. *Sing. G.* Epic τέο, Ionic and Doric τεῦ, for τοῦ, D. Ionic τέφ for τῷ, *Plur.* Ionic, G. τέων, D. τέοις, τέοισι.

INDEFINITE PRONOUN.

§ 69. 1. The indefinite pronoun *τις* (grave accent), *any, certain, some*, is declined as follows:

S. M. F.	N.	D. M. F. N.	P. M. F.	N.
N. <i>τις</i>	<i>τι</i>	N. <i>τινὲ</i>	N. <i>τινὲς</i>	<i>τινᾶ</i>
G. <i>τινός, τοῦ</i>	<i>τινός, τοῦ</i>	G. <i>τινῶν</i>	G. <i>τινῶν</i>	<i>τινῶν</i>
D. <i>τινὶ, τῷ</i>	<i>τινὶ, τῷ</i>	D. <i>τινοῖν</i>	D. <i>τισὶ(ν)</i>	<i>τισὶ(ν)</i>
A. <i>τινᾶ</i>	<i>τι</i>	A. <i>τινὲ</i>	A. <i>τινάς</i>	<i>τινᾶ, ἄσσοι</i>

NOTE 1. DIALECTS. *Sing. G. Epic* *τέο*, *Ionic and Doric* *τεῦ*, for *τοῦ*, *D. Ionic* *τέω* for *τῷ*, *Plur. G. Ionic* *τέων*, all enclitic.

2. The indefinite pronoun *δεῖνα*, *such-a-one*, is declined as follows:

S.	All genders.	P.	All genders.
N.	<i>δεῖνα</i>	N.	<i>δεῖνες</i>
G.	<i>δεῖνος</i>	G.	<i>δείνων</i>
D.	<i>δεῖνι</i>	D.	—
A.	<i>δεῖνα</i>	A.	—

NOTE 2. Aristophanes (Thesm. 622) has *τοῦ δαῖνα*, for *τοῦ δαίνος*.

DEMONSTRATIVE PRONOUN.

§ 70. The demonstrative pronouns are *ὅδε*, *οὗτος*, and *ἐκεῖνος*.

Ὅδε is simply the article with the inseparable particle *δέ*. Thus, *ὅδε*, *ἡδε*, *τόδε*, *G. τοῦδε*, *τῆσδε*.

Οὗτος is declined as follows:

S. M. (this)	F. (this)	N. (this)
N. <i>οὗτος</i>	<i>αὐτή</i>	<i>τοῦτο</i>
G. <i>τούτου</i>	<i>ταύτης</i>	<i>τούτου</i>
D. <i>τούτῳ</i>	<i>ταύτῃ</i>	<i>τούτῳ</i>
A. <i>τούτον</i>	<i>ταύτην</i>	<i>τοῦτο</i>
D. (these two)	(these two)	(these two)
N. A. <i>τούτω</i>	<i>ταῦτα</i>	<i>τούτω</i>
G. D. <i>τούτοι</i>	<i>ταῦται</i>	<i>τούτοι</i>
P. (these)	(these)	(these)
N. <i>οὗτοι</i>	<i>αὐταί</i>	<i>ταῦτα</i>
G. <i>τούτων</i>	<i>τούτων</i>	<i>τούτων</i>
D. <i>τούτοις</i>	<i>ταύταις</i>	<i>τούτοις</i>
A. <i>τούτους</i>	<i>ταύτας</i>	<i>ταῦτα</i>

Ἐκεῖνος, *he, that*, is declined like **οὗτος**. Thus, **ἐκεῖνος**, η, ο,
G. **ἐκείνου**, ης, ου.

NOTE 1. DIALECTS. D. *Plur.* Epic τοῖσδεσαι, τοῖσδεσι, for τοῖσδε, from ὅδε.

The Ionians insert an ε before the endings of τούτου, ταύτης, τούτω, τούτων, τούτους. E. g. τουτέου for τούτου.

For ἐκεῖνος, the Ionic dialect has κείνος, the Doric, τῆνος, and the Æolic, κῆνος.

NOTE 2. The letter *ι* (long) is often appended to the demonstrative pronouns for the sake of emphasis. E. g. οὐτούι, αὐτηί, *this here*; ἐκεינוσί, *that there*.

The short vowel is dropped before *ι*. E. g. ὀδί, ῥδί, τοδί. τουτί, ταυτί, for ὀδεῖ, ῥδεῖ, τοδεῖ, τουτοῖ, ταυταῖ.

RELATIVE PRONOUN.

§ 71. 1. The relative pronoun **ὅς**, *who, which, that*, is declined as follows:

S. M.	F. N.	D. M.	F. N.	P. M.	F. N.
N. ὅς	ῆ	N. ὅ	ῆ	N. οἷ	αῖ
G. οὗ	ῆς	G. οῖν	αῖν	G. ὧν	ᾧν
D. ᾧ	ῆι	D. οῖν	αῖν	D. οῖς	αῖς
A. ὃν	ῆν	A. ᾧ	ᾧ	A. οὓς	ᾗς

2. The relative **ὅστις**, *whoever, who*, is compounded of **ὅς** and the indefinite pronoun **τις**, which are separately declined. Thus,

S. M.	F.	N.
N. ὅστις	ῆτις	ὅ τι
G. οὗτινος, ὅτου	ῆστινος	οὗτινος, ὅτου
D. ᾧτινι, ὅτω	ῆτινι	ᾧτινι, ὅτω
A. ὅτινα	ῆτινα	ὅ τι
P.		
N. οἵτινες	αῖτινες	ᾗτινα, ᾗτια
G. ὧντινων, ὅτων	ᾧντινων	ᾧντινων, ὅτων
D. οἷστισι(ν), ὅτοισι(ν)	αῖστισι(ν)	οἷστισι(ν), ὅτοισι(ν)
A. οὓστινας	ᾗστινας	ᾗτινα, ᾗτια

The neuter ὅ τι is often written ὅ,τι, to prevent its being confounded with the conjunction ὅτι, *that*.

NOTE 1. DIALECTS. *Sing.* Epic, N. ὅτις for ὅστις, G. ὅτεο, ὅτεν, ὅτιεν, for ὅτου, D. ὅτεω for ὅτω, A. ὅτινα, neut. ὅττι, for ὄντινα, ὅ τι, respectively, *Plur.* Ionic, G. ὅτεων for ὅτων, D. ὀτέοισι, fem. ὀτέχσι.

The accusative singular ὅτινα stands also for the neuter plural ὅτινα.

NOTE 2. The particle *περ* is often appended to ὅς. E. g. ὅσπερ, ἥπερ, ὅπερ, G. οὕπερ, ἥσπερ, written also separately ὅς περ, ἥ περ, ὅ περ.

NOTE 3. The particle οὖν is often appended to the compound relatives ὅστις and ὅσπερ. E. g. ὅστισοῦν, ὅσπεροῦν, *whoever*, written also separately, ὅστις οὖν, ὅσπερ οὖν.

RECIPROCAL PRONOUN.

§ 72. The reciprocal pronoun is ἀλλήλων, *of one another*. The nominative case and the singular number are of course wanting :

D.	M.	F.	N.
G.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν
D.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν
A.	ἀλλήλω	ἀλλήλα	ἀλλήλω
P.			
G.	ἀλλήλων	ἀλλήλων	ἀλλήλων
D.	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
A.	ἀλλήλους	ἀλλήλας	ἀλλήλα

PRONOMINAL ADJECTIVES.

§ 73. 1. From the obsolete *ΠΟΣ*, *what?* ὅΠΟΣ, *who*, and *ΤΟΣ*, *this*, and from the relative pronoun ὅς, *who*, come the following corresponding pronominal adjectives :

Interrogative.	Indefinite.	Demonstrative.	Relative.
πόσος, <i>how much?</i> <i>how many?</i>	ποσός, <i>of a</i> <i>certain</i> <i>quantity</i>	τόσος or τοσόσδε or τοσοῦτος, <i>so</i> <i>much</i>	ὅσος or ὀπόσος, <i>as</i> <i>much as</i>

ποιός, of what quality?	ποιός, of a certain quality	τοῖος OR τοιούσδε OR τοιούτος, such	οἷος OR ὅποιος, as
πότερος, which of the two?	wanting	wanting	ὁπότερος, whichever of the two
πόστος, of what number?	wanting	wanting	ὁπόστος, of what number soever
ποσताῖος, in how many days?	wanting	wanting	ὁποσताῖος, in whatever number of days
πηλίκος, how old? how large?	πηλίκος, of a certain age, of a certain size	τηλίκος OR τηλικόσδε OR τηλικούτος, so old, so large	ἡλίκος OR ὀπηλίκος, as old as, as large as
ποδαπός, of what country?	wanting	wanting	ὁποδαπός, of what country soever
wanting	wanting	τύννος OR τυννοῦτος, so little	wanting

NOTE 1. Τοσοῦτος, τοιούτος, and τηλικούτος coincide with οὔτος in respect to the diphthongs ου and αυ. E. g. τοσοῦτος, τοσαύτη.

In the neuter they have both ο and ον. E. g. τοσοῦτο or τοσοῦτον.

NOTE 2. The demonstrative forms often take ι (§ 70. N. 2). E. g. τοσοντοσί, as much as you see here.

Here also the short vowel is dropped before the letter ι. E. g. τοσοσδι for τοσοσδεῖ.

NOTE 3. The particle οὖν is often appended to the relative forms (§ 71. N. 3). E. g. ὅσοσοῦν, how much soever.

2. The following adjectives also belong here :

ἄλλοδαπός (ἄλλος), ἡ, ὄν, foreign. ἄμφω, both, G. D. ἀμφοῖν, used only in the dual.
 ἄλλος, η, ο, other. (§ 33. N. 1.)
 ἀμφοτέρως (ἄμφω), α, ον both. ἕκαστος, η, ον, each, every.

ἐκάτερος, α, ον, *each of two.*

ἕτερος, α, ον, *other, another.*

ἡμεδαπός (ἡμεῖς), ἡ, όν, *our countryman.*

ἰδιος, α, οκ, *proper, peculiar, his own.*

παντοδαπός (πᾶς), ἡ, όν, *of all kinds.*

ὑμεδαπός (ὑμεῖς), ἡ, όν, *your countryman.*

VERB.

§ 74. 1. The Greek verb has three VOICES; the active voice, the passive voice, and the middle voice.

2. There are five MOODS; the indicative, the subjunctive, the optative, the imperative, and the infinitive.

3. There are six TENSES, the present, the imperfect, the perfect, the pluperfect, the future, and the aorist.

The primary or leading tenses are the present, the perfect, and the future.

The secondary or historical tenses are the imperfect, the pluperfect, and the aorist.

4. The indicative is the only mood in which the imperfect and pluperfect are found. The subjunctive and imperative want also the future.

5. There are three PERSONS; the first person, the second person, and the third person.

Synopti-

ACTIVE

INDICATIVE.

SUBJUNCTIVE.

Present.

τύπτω

τύπτω

Imperfect.

ἔτυπτον

τύπτω

Perfect 1.

τέτυφα

τετύφω

Perfect 2.

τέτυπα

τειύπω

Pluperfect 1.

ἔτειύφειν

Pluperfect 2.

ἔτειύπειν

Future 1.

τύψω

Future 2.

τυπέω

Aorist 1.

ἔτυπα

τύψω

Aorist 2.

ἔτυπον

τύπω

PASSIVE

Present.

τύπτομαι

τύπτομαι

Imperfect.

ἔτυπτόμην

Perfect.

τέτυμμαι

τετυμμένος ᾧ

Pluperfect.

ἔτειύμην

Future 1.

τυφθήσομαι

Future 2.

τυπήσομαι

Future 3.

τειύψομαι

Aorist 1.

ἐτύφην

τυφθῶ

Aorist 2.

ἐτύπην

τυπῶ

MIDDLE

Present.

τύπτομαι

τύπτομαι

Imperfect.

ἔτυπτόμην

Perfect.

τέτυμμαι

τετυμμένος ᾧ

Pluperfect.

ἔτειύμην

Future 1.

τύψομαι

Future 2.

τυπέομαι

Aorist 1.

ἐτυψάμην

τύψωμαι

Aorist 2.

ἐτυπόμην

τύπωμαι

cal Table.

VOICE.

OPTATIVE. IMPERATIVE. INFINITIVE. PARTICIPLE.

τύπτοιμι	τύπτε	τύπτειν	τύπτων
τετύφοιμι	τέτυφε	τετυφέναι	τετυφώς
τετύποιμι	τέτυπε	τετυπέναι	τετυπώς
τύψοιμι	—	τύψειν	τύψων
τυπέοιμι	—	τυπέειν	τυπέων
τύψαιμι	τύψον	τύψαι	τύψας
τύποιμι	τύπε	τυπεῖν	τυπών

VOICE.

τυπτοίμην	τύπτου	τύπτεσθαι	τυπτόμενος
— [ην	—	—	—
τετυμμένος εἶ-	τέτυπο	τετύφθαι	τετυμμένος
—	—	—	— [νος
τυφθησοίμην	—	τυφθήσεσθαι	τυφθησόμε-
τυπησοίμην	—	τυπήσεσθαι	τυπησόμενος
τετυψοίμην	—	τετύψεσθαι	τετυψόμενος
τυφθείην	τύφθητι	τυφθῆναι	τυφθείς
τυπείην	τύπηθι	τυπήναι	τυπείς

VOICE.

τυπτοίμην	τύπτου	τύπτεσθαι	τυπτόμενος
— [ην	—	—	—
τετυμμένος εἶ-	τέτυπο	τετύφθαι	τετυμμένος
—	—	—	—
τυψοίμην	—	τύψεσθαι	τυψόμενος
τυπεοίμην	—	τυπέεσθαι	τυπεόμενος
τυψαίμην	τύψαι	τύψασθαι	τυψάμενος
τυποίμην	τυποῦ	τυπέσθαι	τυπόμενος

ACTIVE VOICE.

INDICATIVE MOOD.

Present. *I strike, I am striking.*

<i>S.</i>	τύπτω	<i>D.</i>	τύπτομεν	<i>P.</i>	τύπτομεν
	τύπτεις		τύπτετον		τύπτετε
	τύπτει		τύπτετον		τύπτουσι(ν)

Imperfect. *I struck, I was striking.*

<i>S.</i>	ἔτυπτον	<i>D.</i>	ἐτύπτομεν	<i>P.</i>	ἐτύπτομεν
	ἔτυπτες		ἐτύπτετον		ἐτύπτετε
	ἔτυπτε(ν).		ἐτυπτέτην		ἔτυπτον

Perfect 1. *I have struck.*

<i>S.</i>	τέτυφα	<i>D.</i>	τετύφαμεν	<i>P.</i>	τετύφαμεν
	τέτυφας		τετύφατον		τετύφατε
	τέτυφε(ν)		τετύφατον		τετύφασι(ν)

Perfect 2. *Synonymous with Perfect 1.*

τέτυπα, inflected like Perfect 1.

Pluperfect 1. *I had struck.*

<i>S.</i>	ἐτετύφειν	<i>D.</i>	ἐτετύφειμεν	<i>P.</i>	ἐτετύφειμεν
	ἐτετύφεις		ἐτετύφειτον		ἐτετύφειτε
	ἐτετύφει		ἐτετυφέιτην		ἐτετύφεισαν or -εσαν

Pluperfect 2. *Synonymous with Pluperfect 1.*

ἐτετύπειν, inflected like Pluperfect 1.

Future 1. *I shall or will strike.*

<i>S.</i>	τύψω	<i>D.</i>	τύψομεν	<i>P.</i>	τύψομεν
	τύψεις		τύψετον		τύψετε
	τύψει		τύψετον		τύψουσι(ν)

Future 2. *Synonymous with Future 1.*

τυπέω contracted τυπῶ, inflected like φιλέω (§ 116).

Aorist 1. *I struck.*

<i>S.</i>	ἔτυψα	<i>D.</i>	ἐτύψαμεν	<i>P.</i>	ἐτύψαμεν
	ἔτυψας		ἐτύψατον		ἐτύψατε
	ἔτυψε(ν)		ἐτυψάτην		ἔτυψαν

Aorist 2. *Synonymous with Aorist 1.*

ἔτυπον, inflected like the Imperfect.

SUBJUNCTIVE MOOD.

Present. *I strike, I may or can strike.*

<i>S.</i>	τύπτω τύπτῃς τύπτῃ	<i>D.</i>	τύπτωμεν τύπτῆτον τύπτῆτον	<i>P.</i>	τύπτωμεν τύπτῆτε τύπτωσι(ν)
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Perfect 1. *I have, or may have, struck.*
τετύφω, inflected like the Present.Perfect 2. Synonymous with Perfect 1.
τετύπω, inflected like the Present.Aorist 1. *I strike, I may or can strike.*

<i>S.</i>	τύψω τύψῃς τύψῃ	<i>D.</i>	τύψωμεν τύψῆτον τύψῆτον	<i>P.</i>	τύψωμεν τύψῆτε τύψωσι(ν)
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Aorist 2. Synonymous with Aorist 1.
τύπω, inflected like Aorist 1.

OPTATIVE MOOD.

Present. *I might, could, would, or should strike.*

<i>S.</i>	τύπτοιμι τύπτοίς τύπτοσ	<i>D.</i>	τύπτοιμεν τύπτοίτον τυπτοίτην	<i>P.</i>	τύπτοιμεν τύπτοίτε τύπτοισιν
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Perfect 1. *I might, could, would, or should have struck.*
τετύφοιμι, inflected like the Present.Perfect 2. Synonymous with Perfect 1.
τετύποιμι, inflected like the Present.Future 1. *I would or should strike.*
τύψοιμι, inflected like the Present.Future 2. Synonymous with Future 1.
τυνέοιμι contracted τυποῖμι, like φιλέοιμι (§ 116).Aorist 1. *I might, could, would, or should strike.*

<i>S.</i>	τύψαιμι τύψαις τύψαι	<i>D.</i>	τύψαιμεν τύψαιτον τυψαίτην	<i>P.</i>	τύψαιμεν τύψαιτε τύψαισιν
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Aorist 2. Synonymous with Aorist 1.
τύποιμι, inflected like the Present.

IMPERATIVE MOOD.

Present. *Strike thou, be thou striking.*

<i>S.</i>	_____	<i>D.</i>	_____	<i>P.</i>	_____
	τύπτε		τύπτειον		τύπτει
	τυπτέτω		τυπτέτων		τυπτέτωσαν ὅτι -πτόντων

Perfect 1. *Have struck.*

τέτυψε, inflected like the Present.

Perfect 2. *Synonymous with Perfect 1.*

τέτυπτε, inflected like the Present.

Aorist 1. *Strike thou.*

<i>S.</i>	_____	<i>D.</i>	_____	<i>P.</i>	_____
	τύψον		τύψατον		τύψατε
	τυψάτω		τυψάτων		τυψάτωσαν ὅτι -άτων

Aorist 2. *Synonymous with Aorist 1.*

τύπε, inflected like the Present.

INFINITIVE MOOD.

Present. *τύπτειν, to strike, to be striking.*

Perfect 1. *τετυφέναι, to have struck.*

Perfect 2. *τετυπέναι, synonymous with Perfect 1*

Future 1. *τύψειν, to be about to strike.*

Future 2. *τυπέειν contracted τυπεῖν, synonymous with Future 1.*

Aorist 1. *τύψαι, to strike.*

Aorist 2. *τυπεῖν, synonymous with Aorist 1.*

PARTICIPLE.

Present. *τύπων, οὔσα, ὄν, striking. (§ 53. 7.)*

Perfect 1. *τετυφώς, νῆα, ὅς, having struck. (§ 53. 9.)*

Perfect 2. *τετυπώς, νῆα, ὅς, synonymous with Perfect 1. (ibid.)*

Future 1. *τύπων, οὔσα, ὄν, about to strike. (§ 53. 7.)*

Future 2. *τυπέων, ἔουσα, ἔον, contracted τυπῶν, οὔσα, οὔν. (ibid.)*

Aorist 1. *τύψας, ασα, ἀν, striking, having struck. (§ 53. 1.)*

Aorist 2. *τυπών, οὔσα, ὄν, synonymous with Aorist 1. (§ 53. 7.)*

PASSIVE VOICE.

INDICATIVE MOOD.

Present. *I am struck.*

<i>S.</i>	τύπτομαι τύπτη οἱ -πτεῖ τύπτεται	<i>D.</i>	τυπτόμεθον τύπτεσθον τύπτεσθον	<i>P.</i>	τυπτόμεθα τύπτεσθε τύπτονται
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Imperfect. *I was struck.*

<i>S.</i>	ἐτυπτόμην ἐτύπτου ἐτύπτετο	<i>D.</i>	ἐτυπτόμεθον ἐτύπτεσθον ἐτυπτεύσθην	<i>P.</i>	ἐτυπτόμεθα ἐτύπτεσθε ἐτύπτοντο
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Perfect. *I have been struck.*

<i>S.</i>	τέτυμμαι τέτυψαι τέτυπται	<i>D.</i>	τετύμμεθον τέτυφθον τέτυφθον	<i>P.</i>	τετύμμεθα τέτυφθε τετυμμένοι εἰσὶ
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Pluperfect. *I had been struck.*

<i>S.</i>	ἐτετύμμην ἐτέτυψο ἐτέτυπτο	<i>D.</i>	ἐτετύμμεθον ἐτέτυφθον ἐτετύφθην	<i>P.</i>	ἐτετύμμεθα ἐτέτυφθε τετυμμένοι ἦσαν
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Future 1. *I shall or will be struck.*

<i>S.</i>	τυφθήσομαι τυφθήσῃ οἱ -σει τυφθήσεται	<i>D.</i>	τυφθησόμεθον τυφθήσεσθον τυφθήσεσθον	<i>P.</i>	τυφθησόμεθα τυφθήσεσθε τυφθήσονται
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Future 2. `Synonymous with Future 1.

τυπήσομαι, inflected like Future 1.

Future 3. *I shall remain struck.*

τετύφομαι, inflected like Future 1.

Aorist 1. *I was struck.*

<i>S.</i>	ἐτύφθην ἐτύφθης ἐτύφθη	<i>D.</i>	ἐτύφθημεν ἐτύφθητον ἐτυφθήτην	<i>P.</i>	ἐτύφθημεν ἐτύφθητε ἐτύφθησαν
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Aorist 2. Synonymous with Aorist 1.

ἐτύπην, inflected like Aorist 1.

SUBJUNCTIVE MOOD.

Present. *I am struck, I may or can be struck.*

<i>S.</i> τύπτωμαι	<i>D.</i> τυπτώμεθον	<i>P.</i> τυπτώμεθα
τύπτῃ	τύπτῃσθον	τύπτῃσθε
τύπτηται	τύπτησθον	τύπτωνται

Perfect. *I have been struck, I may have been struck.*

<i>S.</i> τετυμμένος (η, ον)	ῶ, ῆς, ῆ	
<i>D.</i> τετυμμένῳ (α, ω)	ῶμεν, ῆτον, ῆτον	
<i>P.</i> τετυμμένοι (αι, α)	ῶμεν, ῆτε, ῶσι(ν)	

Aorist 1. *I am struck, I may or can be struck.*

<i>S.</i> τυφθῶ	<i>D.</i> τυφθῶμεν	<i>P.</i> τυφθῶμεν
τυφθῇς	τυφθῇτον	τυφθῇτε
τυφθῇ	τυφθῇτον	τυφθῶσι(ν)

Aorist 2. *Synonymous with Aorist 1.*

τυπῶ, inflected like Aorist 1.

OPTATIVE MOOD.

Present. *I might, could, would, or should be struck.*

<i>S.</i> τυπτοίμην	<i>D.</i> τυπτοίμεθον	<i>P.</i> τυπτοίμεθα
τύπτοιο	τύπτοισθον	τύπτοισθε
τύπτοιτο	τυπτοίσθην	τύπτοιντο

Perfect. *I might, &c. have been struck.*

<i>S.</i> τετυμμένος (η, ον)	εἶην, εἶης, εἶη	
<i>D.</i> τετυμμένῳ (α, ω)	εἶημεν, εἶητον, εἶήτην	
<i>P.</i> τετυμμένοι (αι, α)	εἶημεν, εἶητε, εἶησαν	

Future 1. *I should, or would be struck.*

τυφθησόμεην, inflected like the Present.

Future 2. *Synonymous with Future 1.*

τυπησόμεην, inflected like the Present.

Future 3. *I should or would remain struck.*

τετυποίμην, inflected like the Present.

Aorist 1. *I might, could, would, or should be struck.*

<i>S.</i> τυφθείην	<i>D.</i> τυφθείημεν	<i>P.</i> τυφθείημεν or -εἶμεν
τυφθείης	τυφθείητον	τυφθείητε or -εἶτε
τυφθείη	τυφθείήτην	τυφθείησαν or -εἶεν

Aorist 2. *Synonymous with Aorist 1.*

τυπείην, inflected like Aorist 1.

IMPERATIVE MOOD.

Present. *Be thou struck.*

S. _____	D. _____	P. _____
τύπτου	τύπτεσθον	τύπτεσθε
τυπτίσθω	τυπτίσθων	τυπτίσθωσαν or -σθων

Perfect. *Be thou struck.*

S. _____	D. _____	P. _____
τέτυπο	τέτυφθον	τέτυφθε
τετύφθω	τετύφθων	τετύφθωσαν or -φθων

Aorist 1. *Be thou struck.*

S. _____	D. _____	P. _____
τύφθητι	τύφθητον	τύφθητε
τυφθήτω	τυφθήτων	τυφθήτωσαν or -φθέντων

Aorist 2. *Synonymous with Aorist 1.*

τύπηθι, inflected like Aorist 1.

INFINITIVE MOOD.

Present. *τύπτεσθαι, to be struck.*Perfect. *τετύφθαι, to have been struck.*Future 1. *τυφθήσεσθαι, to be about to be struck.*Future 2. *τυπήσεσθαι, synonymous with Future 1.*Future 3. *τετύψεσθαι, to remain struck.*Aorist 1. *τυφθῆναι, to be struck.*Aorist 2. *τυπῆναι, synonymous with Aorist 1.*

PARTICIPLE.

Present. *τυπτόμενος, η, ον, being struck.*Perfect. *τετυμμένος, η, ον, struck, having been struck.*Future 1. *τυφθησόμενος, η, ον, about to be struck.*Future 2. *τυπησόμενος, η, ον, synonymous with Future 1.*Future 3. *τετυψόμενος, about to remain struck.*Aorist 1. *τυφθείς, εῖσα, ἐν, being struck. (§ 53. 3.)*Aorist 2. *τυπείς, εῖσα, ἐν, synonymous with Aorist 1. (ibid.)*All participles in *ος* are inflected like *σοφός* (§ 49. 1).

MIDDLE VOICE.

INDICATIVE MOOD.

Present. *I strike myself.*
τύπτομαι, like the Present Passive.

Imperfect. *I was striking myself.*
ἐτυπτόμην, like the Imperfect Passive.

Perfect. *I have struck myself.*
τέτυμμαι, like the Perfect Passive.

Pluperfect. *I had struck myself.*
ἐτετύμμην, like the Pluperfect Passive.

Future 1. *I shall strike myself.*
τύψομαι, inflected like the Present.

Future 2. Synonymous with Future 1.
τυπόμαι contr. *τυπούμαι*, inflected like *φιλόμαι* (§ 116).

Aorist 1. <i>I struck myself.</i>		
<i>S.</i> <i>ἐτυπάμην</i>	<i>D.</i> <i>ἐτυπάμεθον</i>	<i>P.</i> <i>ἐτυπάμεθα</i>
<i>ἐτύπω</i>	<i>ἐτύπασθον</i>	<i>ἐτύπασθε</i>
<i>ἐτύπατο</i>	<i>ἐτύπασθην</i>	<i>ἐτύπατο</i>

Aorist 2. Synonymous with Aorist 1.
ἐτυπόμην, inflected like the Imperfect.

SUBJUNCTIVE MOOD.

Present. *I strike, I may or can strike, myself.*
τύπτωμαι, the same as in the Passive.

Perfect. *I have, or may have, struck myself.*
τετυμμένος (η, ον) ὦ, as in the Passive.

Aorist 1. <i>I strike, or may or can strike, myself.</i>		
<i>S.</i> <i>τύψωμαι</i>	<i>D.</i> <i>τυψώμεθον</i>	<i>P.</i> <i>τυψώμεθα</i>
<i>τύψη</i>	<i>τύψησθον</i>	<i>τύψησθε</i>
<i>τύψηται</i>	<i>τύψησθον</i>	<i>τύψωνται</i>

Aorist 2. Synonymous with Aorist 1.
τύπωμαι, inflected like Aorist 1.

OPTATIVE MOOD.

Present. *I might, &c. strike myself.*
τυπτοίμην, the same as in the Passive

Perfect. *I might, &c. have struck myself.*
 τετυμμένος (η, ον) εἶην, as in the Passive.

Future 1. *I should or would strike myself.*
 τυποίμην, inflected like the Present.

Future 2. Synonymous with Future 1.
 τυπεοίμην contr. τυποίμην inflected like φιλοίμην (§ 116).

Aorist 1. *I might, &c. strike myself.*

S. τυπαίμην	D. τυπαίμεθον	P. τυπαίμεθα
τύψαιο	τύψαισθον	τύψαισθε
τύψαιτο	τύψαίσθην	τύψαιντο

Aorist 2. Synonymous with Aorist 1.
 τυποίμην, inflected like the Present.

IMPERATIVE MOOD.

Present. *Strike thyself*
 τύπτου, as in the Passive.

Perfect. *Strike thyself.*
 τέτυπο, as in the Passive.

Aorist 1. *Strike thyself.*

S. _____	D. _____	P. _____
τύψαι	τύψασθον	τύψασθε
τυψάσθω	τυψάσθων	τυψάσθωσαν or -σθων

Aorist 2. Synonymous with Aorist 1.
 τυπού, inflected like the Present.

INFINITIVE MOOD.

Present. *τύπτεσθαι, to strike one's self.*

Perfect. *τετύφθαι, to have struck one's self.*

Future 1. *τύψεσθαι, to be about to strike one's self.*

Future 2. *τυπέσθαι* contracted *τυπέισθαι*, synonymous with Future 1.

Aorist 1. *τύψασθαι, to strike one's self.*

Aorist 2. *τυπέσθαι*, synonymous with Aorist 1.

PARTICIPLE.

Present. *τυπτόμενος, η, ον, striking himself.*

Perfect. *τετυμμένος, η, ον, having struck himself.*

Future 1. *τυπόμενος, η, ον, about to strike himself.*

Future 2. *τυπεόμενος* contracted *τυπούμενος, η, ον*, synonymous with Future 1.

Aorist 1. *τυπάμενος, η, ον, striking or having struck himself.*

Aorist 2. *τυπόμενος, η, ον*, synonymous with Aorist 1.

AUGMENT.

§ 75. 1. The perfect and third future of all the moods and of the participle, and the imperfect, aorist, and pluperfect of the indicative, receive an increase at the beginning, called *augment*.

2. There are two kinds of augment; the *syllabic augment*, and the *temporal augment*.

The syllabic augment is formed by prefixing a syllable or two syllables to the verb.

The temporal augment is formed by lengthening the first syllable of the verb.

SYLLABIC AUGMENT.

§ 76. 1. When the verb begins with a consonant followed by a vowel or a liquid, the augment of the PERFECT is formed by prefixing to the verb that consonant together with an ε. E. g.

τύπτω	perf. τέτυπα,	τέτυμαι
γράφω	“ γέγραφα,	γέγραμμαι.

So θύω, τέθυκα· φύω, πέφυκα· χαίνω, κέχηνα· χράω, κέχημαι. (§ 14. 3.)

This kind of syllabic augment is called *reduplication*.

2. When the verb begins with a double consonant (ζ, ξ, ψ), or with two consonants the second of which is *not* a liquid, the augment of the PERFECT is formed by prefixing an ε. E. g.

ζητέω	perf. ἐζήτηκα,	ἐζήτημαι
σκάπτω	“ ἔσκαφα,	ἔσκαμμαι.

NOTE 1. Some verbs beginning with a liquid take *u* instead of the reduplication. See the Anomalous λαγχάνω, λαμβάνω, λίγω collect, ΜΕΙΡΩ, ΠΕΩ say.

NOTE 2. Verbs beginning with βλ, γλ, μν, are variable in the augment of the perfect. E. g. γλύφω, ἔγλυφα or γέγλυφα· μνημονεύω, ἐμνημόνευκα· μιμνήσκω, μέμνημαι.

Those beginning with γ always prefix an ϵ . E. g. $\gamma\gamma\omega\rho\acute{\iota}\zeta\omega$, $\epsilon\gamma\gamma\omega\rho\acute{\iota}\kappa\alpha$.

NOTE 3. In a few instances, verbs beginning with $\pi\tau$ take the reduplication. See the Anomalous $\pi\acute{\iota}\pi\tau\omega$, $\pi\tau\acute{\eta}\sigma\sigma\omega$.

The verb $\pi\acute{\alpha}\sigma\sigma\epsilon\mu\alpha\iota$, *possess*, has perf. pass. $\acute{\iota}\lambda\eta\tau\eta\mu\alpha\iota$ and $\kappa\acute{\iota}\lambda\eta\tau\eta\mu\alpha\iota$.

NOTE 4. The Epic language, in a few instances, prefixes the initial consonant together with an α . E. g. $\delta\acute{\iota}\omega$, $\delta\acute{\iota}\delta\iota\alpha$ for $\delta\acute{\iota}\delta\iota\alpha$.

§ 77. 1. The augment of the PLUPERFECT is formed by prefixing an ϵ to the reduplication of the perfect. (§ 76. 1.) E. g.

$\tau\acute{\upsilon}\pi\tau\omega$, $\tau\acute{\epsilon}\tau\upsilon\phi\alpha$ pluperf. $\epsilon\tau\epsilon\tau\acute{\upsilon}\phi\epsilon\iota\nu$.

2. But when the perfect begins with ϵ , the pluperfect takes no additional augment. (§ 76. 2.) E. g.

$\sigma\acute{\alpha}\kappa\alpha\pi\tau\omega$, $\xi\sigma\kappa\alpha\phi\alpha$ pluperf. $\epsilon\sigma\kappa\acute{\alpha}\phi\epsilon\iota\nu$.

NOTE 1. The additional augment ϵ of the pluperfect is often omitted. E. g. $\tau\epsilon\lambda\epsilon\upsilon\tau\acute{\alpha}\omega$, $\epsilon\tau\epsilon\tau\epsilon\lambda\epsilon\upsilon\tau\acute{\eta}\kappa\epsilon\iota\nu$ or $\tau\epsilon\tau\epsilon\lambda\epsilon\upsilon\tau\acute{\eta}\kappa\epsilon\iota\nu$.

NOTE 2. The verb $\acute{\iota}\sigma\tau\eta\mu\iota$ often lengthens the syllabic augment ϵ into α in the pluperfect active. See in the catalogue of Anomalous Verbs.

§ 78. When the verb begins with a consonant, the augment of the IMPERFECT and AORIST is formed by prefixing an ϵ . E. g.

$\tau\acute{\upsilon}\pi\tau\omega$ imperf. $\epsilon\iota\upsilon\pi\tau\omicron\nu$ aor. $\epsilon\tau\upsilon\phi\alpha$.

NOTE 1. These four verbs, $\zeta\acute{\omega}\lambda\omicron\mu\alpha\iota$, $\delta\acute{\upsilon}\nu\alpha\mu\alpha\iota$, $\lambda\alpha\acute{\upsilon}\omega$, and $\mu\acute{\epsilon}\lambda\lambda\omega$, often take the temporal augment in addition to the syllabic. See in the catalogue of Anomalous Verbs.

NOTE 2. In the Epic dialect the *second aorist active* and *middle* often takes the *reduplication* through all the moods and participle. E. g. $\kappa\acute{\alpha}\mu\omega$, $\kappa\acute{\epsilon}\kappa\alpha\mu\omicron\nu$, $\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$, $\lambda\epsilon\lambda\alpha\beta\acute{\omicron}\mu\eta\nu$.

In some instances an ϵ is prefixed to this reduplication, but only in the indicative. E. g. $\phi\acute{\rho}\acute{\alpha}\zeta\omega$, $\pi\acute{\epsilon}\phi\omicron\alpha\delta\omicron\nu$ or $\epsilon\pi\acute{\epsilon}\phi\omicron\alpha\delta\omicron\nu$.

NOTE 3. The syllabic augment of the *imperfect* and of the *aorist* is often omitted by the epic poets. E. g. $\phi\acute{\epsilon}\rho\omega$, $\phi\acute{\epsilon}\rho\omicron\nu$ for $\epsilon\phi\epsilon\rho\omicron\nu$, $\tau\acute{\rho}\epsilon\pi\omega$, $\tau\acute{\rho}\alpha\pi\acute{\omicron}\mu\eta\nu$ for $\epsilon\tau\acute{\rho}\alpha\pi\acute{\omicron}\mu\eta\nu$.

§ 79. When the verb begins with ρ , the augment is formed by prefixing an ϵ , and doubling the ρ (§ 13). E. g.

$\rho\acute{\alpha}\pi\tau\omega$, imperf. $\epsilon\rho\acute{\rho}\alpha\pi\tau\omicron\nu$, perf. $\epsilon\rho\acute{\rho}\alpha\phi\alpha$, pluperf. $\epsilon\rho\acute{\rho}\alpha\phi\epsilon\iota\nu$, aor. $\epsilon\rho\acute{\rho}\alpha\psi\alpha$.

NOTE 1. In a few instances, Homer does not double the *ε* after the syllabic augment. E. g. *ρίζω*, *ῥιζα* for *ῥρίζα*.

NOTE 2. The verb *ῥυπείω*, in Homer, has perf. pass. part. *ῥευσσάμενος* for *ῥήρυσσάμενος*.

NOTE 3. The verbs *ΔΕΙΩ*, *ΜΕΙΠΩ*, and *σιύω*, in some of the past tenses, double the initial consonant after *σ*. See in the catalogue of Anomalous Verbs.

TEMPORAL AUGMENT.

§ 80. 1. When the verb begins with a *short* vowel, the augment of all the past tenses is formed by lengthening that vowel. *Α* and *ε* become *η*, and *ο* becomes *ω*. E. g.

ἀκολουθίω, imperf. *ἠκολουθεῖν*, perf. *ἠκολούθηκα*, pluperf.

ἠκολουθήκειν, aor. *ἠκολούθησα*.

ἐλέω, *ἤλεον*, *ἤλεκα*, *ἤλεήκειν*, *ἤλεησα*.

ὄρθόω, *ὠρθόομην*, *ὠρθώμαι*, *ὠρθώμην*, *ὠρθωσα*.

So *ἔκτετεύω*, *ἱκέτευον*, *ἱκέτευσα*· *ὑγιαίνω*, *ὑγίαινον*, *ὑγίανα*.

2. If the vowel is already *long*, no change takes place; except that *ᾱ* (long) is commonly changed into *η*. E. g. *ἡμερόω*, *ἡμέροον*· *ὠδίνω*, *ὠδινον*· *αἰύσσω*, *ἡΐζα*.

3. When the verb begins with a *diphthong*, the augment is formed by changing the first vowel of that diphthong in the manner above specified (§ 80. 1, 2). E. g. *αἰτέω*, *ἡτιέον*· *ἄδω*, *ἡῖδον*· *αὐλέω*, *ἡύλεον*· *εὐχομαι*, *ἡύχόμην*· *οἰκέω*, *ῥέκειον*.

For the *iota subscript*, see above (§ 3).

NOTE 1. Some verbs lengthen *σ* not into *η* but into *υ*. Such are *ιάω*, *ἰθίζω*, *ἰλίσσω*, *ἰλπω*, *ἰλπύω*, *ἰσπῶ*, *ἰσπύζω*, *ἰσγάζομαι*, *ιστιάω*. See also the Anomalous *ἙΛΩ*, *ἴπω*, *ἴχω*, *ἙΩ*, *ἴημι*.

NOTE 2. Some verbs beginning with a vowel take the *syllabic* augment. See the Anomalous *ἔγνυμι*, *ἄλίσκομαι*, *ἀνδάνω*, *εἰκω*, *εἰλλω*, *ΕΙΠΩ*, *ἰλπω*, *ἴνυμι*, *ΕΡΓΩ*, *οὐρίω*, *ὠθίω*, *ὠτίομαι*.

NOTE 3. A few verbs beginning with a vowel take both the *syllabic* and *temporal* augment at the same time. See the Anomalous *ἀνδάνω*, *ἴθω*, *ἴημι*, *οἶγω*, *οἶράω*. See also the *pluperfect* of the anomalous *εἰκω*, *ἰλπω*, and *ΕΡΓΩ*.

REMARK 1. The perfect of the Anomalous *ἴθω* lengthens the syllabic augment *σ* into *υ*. (Compare §§ 77. N. 2: 78. N. 1.)

REMARK 2. The verb *ἰσφαζέω*, (originally *ἰσράζω*) changes *ισ* into *ιω* in the augmented tenses. E. g. imperf. *ιώφαζον*.

NOTE 4. The temporal augment is often *omitted* in the Attic dialect. E. g. ἀηδίζομαι, ἀηδιζόμην· εὐρίσκω, εὐρισκον· οἶνόω, οἶνοον.

Verbs beginning with the diphthong ου are never augmented. E. g. οὐτάζω, οὐταζον, never οὐταζον.

Those beginning with ει are seldom augmented.

NOTE 5. The Epic and the Ionic dialect may *omit* the temporal augment in all verbs. E. g. ἀγορεύω, ἀγόρευνον· ἔξομαι, ἐξόμην· ὁμιλέω, ὁμίλειον.

§ 81. 1. Some verbs beginning with α, ε, ο, followed by a single consonant, form the augment of the PERFECT by prefixing the first two letters to the temporal augment. E. g.

ἀγείρω	perf. ἤγερχυ, ἀγ-ήγερχα
ἔμέω	“ ἤμεκα, ἐμ-ήμεκα
ὀρύσσω	“ ὠρυχα, ὀρ-ωρυχα.

This kind of augment is called *Attic reduplication*.

Verbs which take the Attic reduplication: ἀλείφω, ἀλέω, ἐλέγγω, ἐλίσσω, ἐμέω, ἐρείδω, ὀρέγω, ὀρύσσω. See also the Anomalous ἀγείρω, ἄγω, αἰρέω, ANEΘΩ, ἀραρίσκω, ἄχέω, ἐγείρω, ἐλαύνω, EΛΕΤΩΩ, ENEIKΩ, ENEΘΩ, ἐνείκω, ἐρείπω, ἔχω, ἡμύω, ὄζω, ὄλλυμι, ὄμνυμι, OΠΩ, ὄρνυμι.

2. The PLUPERFECT in this case takes no additional augment. E. g. ἀγείρω, ἀγ-ήγερχα, ἀγηγέρεκεν.

Except ἀκούω, ἀκήκοα, ἠκηκόειν· ἐλαύνω, ἐλήλαμαι, ἠληλάμην. See also the Anomalous EΛΕΤΩΩ.

NOTE. The epic poets sometimes omit the augment of the second syllable. See the Anomalous ἀπαχμίνω, ἀλάομαι, ἀραρίσκω, ἀχίω.

AUGMENT OF COMPOUND VERBS.

§ 82. 1. Verbs compounded with a preposition receive the augment after that preposition. E. g.

προσ-γράφω, imperf. προσ-έγραφον, perf. προσ-γέγραφα, pluperf. προσ-εγγράφειν, aor. προσ-έγραψα.
προσ-άπτω, προσ-ῆπτον, προσ-ῆφα, προσ-ήφειν, προσ-ῆψα.

So ἐμ-πίπτω (§ 12. 1), ἐν-έπιπτον· ἐγ-κρίνω (§ 12. 2), ἐν-έκρινον, ἐγ-κέκρικα· συλ-λύω (§ 12. 3), συν-έλυον, συλ-λέλυκα· συζυμώω (§ 12. 4), συν-εζύμοον· ἐκ-λύω (§ 15. 3), ἐξ-έλυον.

REMARK. Prepositions ending in a vowel lose that vowel before the syllabic augment ι . (§ 135. 3.) E. g. ἀποκρίπτω, ἀπικρίπτον.

Except περί and πρό. E. g. περιπέπτω, περιέκωπτον · προλίγω, προέλιγον. (ibid.)

NOTE 1. Some verbs compounded with a preposition take the augment *before* that preposition. Such are ἀμφισχησίων, ἀντιβολίω, ἰμπελάω, ἱαντιόμαι. See also the Anomalous ἀμφίπνυμι, ἀμπύχω, ἀναλίσκω, ἀνοίγω, ἀφήμι, καθίζομαι, καθίζω.

NOTE 2. Some take the augment either *before* or *after* the preposition. E. g. προθυμίζομαι, ἱπροθυμίζομαι or προθυμίζομαι. See also the Anomalous καθιύω.

NOTE 3. A few verbs take the augment *before* and *after* the preposition at the same time. Such are ἀνερθίω, διαιτάω, διακονίω, ἰνοχλίω, παρονίω. See also the Anomalous ἀναλίσκω, ἀνίχω, κέθημαι.

2. In verbs compounded with other words the augment stands first. (§ 135.) E. g. ·

ἀσεβέω, ἡσεβέον, ἡσέβηκα, derived from ἀσεβής (ἀ-, σέβω).

NOTE 4. From ἰπποτρεφίω, derived from ἰπποτρέφω (ἵπποι, τρέφω), Lycurgus forms perf. ἰπποτρεφόηκα for ἰπποτρέφηκα.

3. Verbs compounded with the particles εὖ and δυσ-, if they begin with α, ε, ο, take the augment after these particles. In all other cases the augment precedes these particles, or, in compounds with εὖ, it may be omitted (§ 80. N. 4). E. g.

εὐαρεστέω,	εὐηρέστεον,	εὐηρέσθηκα
δυσαρεστέω,	δυσηρέστεον,	δυσηρέσθηκα
εὐδοκίμew,	ἡῦδοκίμεον,	ἡῦδοκίμθηκα
δυστυχέω,	ἐδυστύχεον,	ἐδυστύχθηκα.

VERBAL ROOTS AND TERMINATIONS.

§ 83. 1. The *root of a verb* consists of those letters which are found in every part of that verb. It is obtained by dropping ω of the present active (§§ 94 : 96). E. g. the root of λέγω is λεγ.

2. The *root of a tense* consists of those letters which are found in every part of that tense. E. g. τυψ is the root of the first future active of τύπτω.

INDICATIVE MOOD.

§ 84. 1. The following table exhibits the terminations of the *primary tenses* of the indicative.

Person.	Active.			Passive and Middle.		
	1st.	2d.	3d.	1st.	2d.	3d.
<i>Singular.</i>	μι	ς	σι	μαι	σαι, αι	ται
<i>Dual.</i>	μεν	τον	τον	μεθον	σθον	σθον
<i>Plural.</i>	μεν	τε	νσι	μεθα	σθε	νται

2. The following are the terminations of the *secondary tenses* of the indicative.

Person.	Active.			Passive and Middle.		
	1st.	2d.	3d.	1st.	2d.	3d.
<i>Singular.</i>	ν	ς	—	μην	σο, ο	το
<i>Dual.</i>	μεν	τον	την	μεθον	σθον	σθον
<i>Plural.</i>	μεν	τε	σαν, ν	μεθα	σθε	ντο

NOTE 1. The terminations *μι* and *σι* are found in the indicative of *verbs in μι* (§ 177). In the greatest number of verbs they are dropped. E. g. *τύπτω*, *τύπτε*, *τύπτεσθε*, for *τύπτμι*, *τύπτει*, *τύπτεσθαι*.

NOTE 2. The *first aorist active* has no termination in the first person singular.

NOTE 3. The *third person singular* of the *secondary tenses* of the active has no termination.

NOTE 4. The termination *σαν* is found in the *pluperfect*. Also in the *imperfect* and *second aorist* of *verbs in μι* (§ 117). Also in the *aorist passive* (§ 92). In all other cases it drops *σα*.

The Alexandrian dialect frequently uses this termination in the *imperfect* and *second aorist*. E. g. *εχάζω*, *εχάζουσαν* for *εχάζον*. *ΕΛΕΥΘΩ*, *ἡλθουσαν* for *ἡλθον*.

NOTE 5. The terminations *σαι*, *σα*, are found in the *perfect* and *pluperfect passive* (§ 91). Also in *verbs in μι* (§ 117). In all other cases they drop *σ*.

The Alexandrian dialect sometimes uses *σαι* in the *present passive* of verbs in *ω*. E. g. *δυνάω*, 2d pers. sing. *δυνάσαι* contracted *δυνᾶσαι*.

NOTE 6. DIALECTS. The following table exhibits the dialectic peculiarities of the indicative mood.

Active. Sing. 2d pers. Old *σθα*, *σῃ*, for *ς*. The Attic dialect uses *σθα* in some instances.

The old termination *σι* is found only in the old *εσσι* for *εις* from *εἰμι*, *am*.

3d pers. Doric *τι* for *σι*, as *διδωμι*, *διδωτι* for *δίδωσι*.

Plur. 1st pers. Doric *μες* for *μεν*, as *ἐρίξω*, *ἐρίζομες* for *ἐρίζομεν*.

3d pers. Doric *ντι* for *νσι*, as *μοχθίξω*, *μοχθίζοντι* for *μοχθίζουσι* (that is *μοχθίζονσι*).

Passive. Sing. 1st pers. Doric *μᾶν* for *μην*, as *ἐτυπτόμᾶν* for *ἐτυπτόμην*.

Dual. 1st pers. Doric and poetic *μεσθον* for *μεθον*, as *τυπτόμεσθον* for *τυπτόμεθον*.

Plur. 1st pers. Doric and poetic *μεσθα* for *μεθα*, as *τυπτόμεσθα* for *τυπτόμεθα*.

3d pers. Ionic and Epic *ᾶται*, *ᾶτο*, for *νται*, *ντο*. These terminations are found in the *perfect* and *pluperfect* passive. Also in the *present* and *imperfect* of verbs in *μι* (§ 117).

The termination *ατο* is found also in the *imperfect* of verbs in *ω* (§ 85. N. 6).

§ 85. 1. The vowel, which stands between the termination and the root (§§ 83 : 84), is called the *connecting vowel*. It is an *ο* in the first person of all the numbers, and in the third person plural; in all the rest it is an *ε*. Except that,

(1) The connecting vowel of the *perfect active*, and *first aorist active* and *middle*, is an *ᾶ*. But in the third person singular of the perfect and of the first aorist active it is an *ε*.

(2) The connecting vowel of the *pluperfect active* is an *ει*. In the third person plural it is an *ει* or *ε*.

(3) The *present* and *future active* lengthen *ο* into *ω*, in the first person singular, and *ε* into *ει*, in the second and third person singular.

2. The following table exhibits the terminations and the connecting vowels united.

<i>Pres. & Fut. Active.</i>			<i>Pres. & Fut. Pass. & Mid.</i>		
<i>P.</i> 1st.	2d.	3d.	1st.	2d.	3d.
<i>S.</i> ω	ει-ς	ει	ο-μαι	ε-αι, η, ει	ε-ται
<i>D.</i> ο-μεν	ε-τον	ε-τον	ο-μεθον	ε-σθον	ε-σθον
<i>P.</i> ο-μεν	ε-τε	ουσι (§ 12.5)	ο-μεθα	ε-σθε	ο-νται
<i>Imperf. & 2d A. Act.</i>			<i>Impf. Pass. & Mid. & 2 A. Mid.</i>		
<i>P.</i> 1st.	2d.	3d.	1st.	2d.	3d.
<i>S.</i> ο-ν	ε-ς	ε	ο-μην	ε-ο, ου	ε-το
<i>D.</i> ο-μεν	ε-τον	ε-την	ο-μεθον	ε-σθον	ε-σθην
<i>P.</i> ο-μεν	ε-τε	ο-ν	ο-μεθα	ε-σθε	ο-ντο

<i>First Aorist Active.</i>				<i>First Aorist Middle.</i>			
P.	1st.	2d.	3d.	1st.	2d.	3d.	
S.	α	α-ς	ε	α-μην	α-ο, ω	α-το	
D.	α-μεν	α-τον	α-την	α-μεθον	α-σθον	α-σθην	
P.	α-μεν	α-τε	α-ν	α-μεθα	α-σθε	α-ντο	

Perfect Active.

P.	1st.	2d.	3d.
S.	α	α-ς	ε
D.	α-μεν	α-τον	α-τον
P.	α-μεν	α-τε	ασι (§ 12. 5)

Pluperfect Active.

P.	1st.	2d.	3d.
S.	ει-ν	ει-ς	ει
D.	ει-μεν	ει-τον	ει-την
P.	ει-μεν	ει-τε	ει-σαν, ε-σαν

REMARK 1. For the terminations of the *first* and *third* person singular of the active, see above (§ 84. N. 1, 2, 3).

REMARK 2. The endings *αι, ια, αα*, of the second person singular of the passive and middle, are contracted into *η* or *ιι, ου, ω*, respectively. In Attic authors, *ιι* is more common than *η*.

NOTE 1. In some instances the *third* person plural of the perfect active takes *αν* for *ασι*. E. g. *γινώσκω, ἴγνωναν*.

NOTE 2. In the Alexandrian dialect the *second aorist active* and *middle* often takes the connecting vowel *α* of the first aorist. E. g. *ΕΙΔΩ, εἶδα* for *εἶδον* · *φύγω, ἴφωγα* for *ἴφωγον* · *εὐρίσκω, εὐράμην* for *εὐρίμην*.

On the other hand, the *first aorist active* and *middle*, in some instances, takes the connecting vowels (*α, ε*) of the second aorist. See the Anomalous *βαίνω, δύνω, ἰκνίσμαι*.

NOTE 3. The Doric dialect uses the short connecting vowel *ε* in the *second* person singular of the *present active*. E. g. *ἀμελῶ, ἀμέλγεις* for *ἀμέλγεις*.

NOTE 4. The Epic and the Ionic dialect have, in the singular of the *pluperfect active*, *εα, εας, εε*, for *ειν, εις, ει*. E. g. *χαίνω, ἐκέχνηεα, ἐκέχνηεας, ἐκέχνηεε*.

The Attics contract these endings into *η, ης, η*.

In some instances the ending *εε* of the third person singular takes *ν* movable before a vowel. See the Anomalous *ΕΙΔΩ*.

NOTE 5. In the *imperfect* and *aorist active*, the Epic and the Doric dialect often use the endings *σκον, σκες, σκς*, plur.

σκομεν, σκετε, σκον. In the *imperfect passive* and *aorist middle* they often use the endings σκομην, σκεο, σκετο, plur. σκομεθα, σκεσθε, σκοντο.

In the *imperfect* and *second aorist* of *mute* and *liquid verbs*, an ε stands between these endings and the root. E. g.

τύπτεισκον, τυπτεσκόμην for ἔτυπτον, ἐτυπτόμην
 τύπτουσιν, τυπτεσκόμην “ ἔτυπον, ἐτυπόμην.

In the *imperfect* of *pure verbs* these endings are very seldom preceded by ε.

In the *first aorist active* and *middle* an α stands between these endings and the root. E. g.

τύπασκον, τυψασκόμην for ἔτυψα, ἐτυψάμην.

In some instances the *imperfect* also prefixes an α to these endings. E. g. κρύπτω, κρύπτασκον for ἔκρυπτον.

NOTE 6. The Ionic dialect uses the termination ατο in the *imperfect passive*; in which case the connecting vowel becomes ε. E. g. γράφω, ἐγραφέατο for ἐγράφοντο. In *pure verbs* the connecting vowel is omitted before ατο. E. g. μηχανάομαι, ἐμηχανάτο.

SUBJUNCTIVE MOOD.

§ 86. 1. The subjunctive mood uses the terminations of the *primary tenses* of the indicative (§ 84. 1).

2. Its connecting vowels are ω and η. But the second and third person singular active have η.

3. The following table exhibits the terminations and the connecting vowels united.

Active.				Passive and Middle.			
P.	1st.	2d.	3d.	1st.	2d.	3d.	
S.	ω	η-ς	η	ω-μαι	η-αι, η	η-ται	
D.	ω-μεν	η-τον	η-τον	ω-μεθον	η-σθον	η-σθον	
P.	ω-μεν	η-τε	ωσι (§ 12. 5)	ω-μεθα	η-σθε	ω-νται	

REMARK. The ending ηαι in the second person singular of the passive and middle is contracted into η.

NOTE 1. The *perfect* of the *subjunctive active* is sometimes formed by means of the perfect active participle and σιμί. E. g. τιτύφας (υἱα, δς) ᾶ, ῆς, ῆ, for τιτύφας, ης, η.

NOTE 2. The Epic language often uses $\omega\mu\iota$, $\eta\sigma\theta\alpha$, $\eta\sigma\iota$, for ω , $\eta\varsigma$, η . (§ 84. N. 6.) E. g. $\tauύχ\omega\mu\iota$, $\tauύχ\eta\sigma\theta\alpha$, $\tauύχ\eta\sigma\iota$, for $\tauύχ\omega$, $\eta\varsigma$, η .

NOTE 3. Sometimes the Epic language uses the connecting vowels (\omicron , ϵ) of the indicative. E. g. $\epsilonρύκ\omega$, $\varphiθί\omega$, subj. $\epsilonρύξομεν$, $\varphiθίεται$, for $\epsilonρύξωμεν$, $\varphiθίηται$.

OPTATIVE MOOD.

§ 87. 1. The optative mood uses the terminations of the *secondary tenses* of the indicative (§ 84. 2).

But the first person singular of the optative active takes μ (§ 84. 1); and the third person plural ends in $\epsilonν$.

2. For its connecting vowel it has $\omicron\iota$. But in the *first aorist active* and *middle* it has $\alpha\iota$.

3. The following table exhibits the terminations and the connecting vowels united.

<i>Active.</i>			<i>Passive and Middle.</i>		
<i>P.</i> 1st.	2d.	3d.	1st.	2d.	3d.
<i>S.</i> $\omicron\iota-\mu\iota$	$\omicron\iota-\varsigma$	$\omicron\iota$	$\omicron\iota-\mu\eta\nu$	$\omicron\iota-\omicron$	$\omicron\iota-\tau\omicron$
<i>D.</i> $\omicron\iota-\mu\epsilon\nu$	$\omicron\iota-\tau\omicron\nu$	$\omicron\iota-\tau\eta\nu$	$\omicron\iota-\mu\epsilon\theta\omicron\nu$	$\omicron\iota-\sigma\theta\omicron\nu$	$\omicron\iota-\sigma\theta\eta\nu$
<i>P.</i> $\omicron\iota-\mu\epsilon\nu$	$\omicron\iota-\tau\epsilon$	$\omicron\iota-\epsilon\nu$	$\omicron\iota-\mu\epsilon\theta\alpha$	$\omicron\iota-\sigma\theta\epsilon$	$\omicron\iota-\nu\tau\omicron$

<i>First Aorist Active.</i>			<i>First Aorist Middle.</i>		
<i>P.</i> 1st.	2d.	3d.	1st.	2d.	3d.
<i>S.</i> $\alpha\iota-\mu\iota$	$\alpha\iota-\varsigma$	$\alpha\iota$	$\alpha\iota-\mu\eta\nu$	$\alpha\iota-\omicron$	$\alpha\iota-\tau\omicron$
<i>D.</i> $\alpha\iota-\mu\epsilon\nu$	$\alpha\iota-\tau\omicron\nu$	$\alpha\iota-\tau\eta\nu$	$\alpha\iota-\mu\epsilon\theta\omicron\nu$	$\alpha\iota-\sigma\theta\omicron\nu$	$\alpha\iota-\sigma\theta\eta\nu$
<i>P.</i> $\alpha\iota-\mu\epsilon\nu$	$\alpha\iota-\tau\epsilon$	$\alpha\iota-\epsilon\nu$	$\alpha\iota-\mu\epsilon\theta\alpha$	$\alpha\iota-\sigma\theta\epsilon$	$\alpha\iota-\nu\tau\omicron$

NOTE 1. The *perfect* of the *optative active* is sometimes formed by means of the perfect active participle and $\epsilon\mu\iota$. E. g. $\tau\epsilon\tau\epsilon\upsilon\phi\acute{\omega}\varsigma$ ($\tau\epsilon\tau\epsilon\upsilon\phi\acute{\omega}\varsigma$, $\epsilon\varsigma$) $\epsilon\mu\iota$, $\epsilon\mu\iota\varsigma$, $\epsilon\mu\iota\eta$, for $\tau\epsilon\tau\epsilon\upsilon\phi\acute{\omega}\mu\iota$, $\alpha\iota\varsigma$, $\alpha\iota$.

NOTE 2. In many instances, particularly in *contract verbs*, the *optative active* takes the endings $\omicron\iota\eta\nu$, $\omicron\iota\eta\varsigma$, $\omicron\iota\eta$, dual $\omicron\iota\eta\tau\omicron\nu$, $\omicron\iota\eta\tau\eta\nu$, plural $\omicron\iota\eta\mu\epsilon\nu$, $\omicron\iota\eta\tau\epsilon$, $\omicron\iota\eta\sigma\alpha\nu$. E. g. $\varphi\epsilon\upsilon\gamma\omega$, $\pi\epsilon\varphi\epsilon\upsilon\gamma\omicron\iota\eta\nu$ for $\pi\epsilon\varphi\epsilon\upsilon\gamma\omicron\iota\mu\iota$.

NOTE 3. The *first aorist active* in the *optative* has also the endings $\epsilon\iota\alpha$, $\epsilon\iota\alpha\varsigma$, $\epsilon\iota\epsilon$, dual $\epsilon\iota\alpha\tau\omicron\nu$, $\epsilon\iota\acute{\alpha}\tau\eta\nu$, plural $\epsilon\iota\alpha\mu\epsilon\nu$, $\epsilon\iota\alpha\tau\epsilon$, $\epsilon\iota\alpha\nu$. E. g. $\tauύπτ\omega$, $\tauύπτ\epsilon\iota\alpha$ for $\tauύπτ\alpha\mu\iota$. The *second* and *third person*

singular, and the *third person plural*, of this form, are more common than the corresponding persons of the regular form.

These endings are said to belong to the *Æolic* dialect.

NOTE 4. In the *Epic* language the *third person plural* of the *optative passive* and *middle* often takes the termination *ατο* (§ 84. N. 6). E. g. ἀράομαι, ἀρησάι^{ατο} for ἀρήσονται.

NOTE 5. In some instances the *second person singular* of the *optative active* takes the termination *σθα* (§ 84. N. 6). E. g. κλαίω, κλαίοι^{σθα} for κλαίεις.

NOTE 6. The *Alexandrian* dialect uses, in the *third person plural*, *οισαν*, *αισαν*, for *οιεν*, *αιεν*, (§ 84. N. 4.) E. g. τύπτω, τύποι^{σαν}, τύπαι^{σαν}, for τύποιεν, τύπαιεν.

IMPERATIVE MOOD.

§ 88. 1. The following are the terminations of the imperative mood.

Active.		Passive and Middle.	
P. 2d.	3d.	2d.	3d.
S. θι	τω	σο, ο	σθω
D. τον	των	σθον	σθων
P. τε	τωσαν, ντων	σθε	σθωσαν, σθων

NOTE 1. The terminations *θι*, *οι*, are used when the connecting vowel is dropped (§§ 91. N. 6, 7: 117). But when the connecting vowel is used, *θι* is dropped, and *οι* becomes *ο*.

2. The connecting vowel of the imperative is an *ε*.

But in the *first aorist active* and *middle* it is an *α*. In the *second person singular*, however, the *first aorist active* ends in *ον*, and the *first aorist middle* in *αι*.

The termination *ντων* is preceded by *ο*. But in the *first aorist active* it is preceded by *α*.

3. The following table exhibits the terminations and the connecting vowels united.

Active.		Passive.	
P. 2d.	3d.	2d.	3d.
S. ε	ε-τω	ε-ο, ου	ε-σθω
D. ε-τον	ε-των	ε-σθον	ε-σθων
P. ε-τε	ε-τωσαν, ο-ντων	ε-σθε	ε-σθωσαν, ε-σθων

<i>First Aorist Active.</i>		<i>First Aorist Middle.</i>	
<i>P.</i> 2d.	3d.	2d.	3d.
<i>S.</i> ον	α-τω	αι	α-σθω
<i>D.</i> α-τον	α-των	α-σθον	α-σθων
<i>P.</i> α-τε	α-τωσαν, α-ντων	α-σθε	α-σθωσαν, α-σθων

NOTE 2. The ending *α* of the second person singular of the passive and middle is contracted into *ου*.

NOTE 3. In some instances, the *first aorist* takes the connecting vowel *ε* of the second aorist. See the Anomalous *ἄγω, ΔΕΞΩ, ΟΙΩ* bring.

INFINITIVE MOOD.

§ 89. 1. The terminations of the infinitive mood are the following.

<i>Active.</i>		<i>Passive and Middle.</i>	
Present, Future, 2 Aor.	ν	All tenses, except Aorist Pas-	
Perfect	ναι	sive (§ 92),	σθαι

2. For the connecting vowel, the *present*, *future*, and *second aorist*, *active*, have an *ε*. In the *first aorist middle* the connecting vowel is an *α*. In all the other tenses it is an *ε*.

But the *first aorist active infinitive* ends in *αι*.

3. The following table exhibits the terminations and the connecting vowels united.

<i>Active.</i>		<i>Passive and Middle.</i>	
Pres., Fut., 2 Aor.	ε-ν	Pres., Fut., 2 A. Mid.	ε-σθαι
Perf.	ε-ναι	1 Aor. Mid.	α-σθαι

For the *perfect* and *aorist passive, infinitive*, see below (§§ 91 : 92).

NOTE 1. The termination of the infinitive *active* in the Epic language is *μεναι* or *μεν*, which is always preceded by the connecting vowel *ε*. E. g. *πίνω, πινέμεναι* or *πινέμεν* for *πίνειν*.

NOTE 2. In the infinitive *active*, the Doric has *εν* or *ην* for *ειν*. E. g. *βόσκω, βόσκειν* for *βόσκειν· χαίρω, χαίρην* for *χαίρειν*.

NOTE 3. The Ionians change *ειν* of the *second aorist active* into *τειν*. E. g. *βάλλω, βαλέειν* for *βαλεῖν*.

PARTICIPLE.

§ 90. 1. The root of the *present*, *future*, and *second aorist*, *active*, participle, is formed by annexing *οντ* to the root of the tense (§ 83. 2). E. g.

Present. *τύπτων*, *τύπτ-οντ-ος*, (§ 36. 3, R. 1)

Future 1. *τύψων*, *τύψ-οντ-ος*, (ibid.)

Future 2. *τυπέων*, *τυπέ-οντ-ος*, (ibid.)

Aorist 2. *τυπών*, *τυπ-όντ-ος*, (ibid.)

The *first aorist active* annexes *αντ* to the root of the tense. E. g. *τύψας*, *τύψ-αντ-ος*, (§ 36. 2.)

The *perfect active* annexes *σι*. E. g. *τετυφώς*, *τετυφ-ότ-ος*, (§ 36. 2.)

NOTE. The Æolic dialect uses *αις*, *αισα*, in the *first aorist active participle*, for *ας*, *ασα*. E. g. *δισκέω*, *δισκήσαις* for *δισκήσας*.

2. The participle in the *passive* and *middle* ends in *όμενος*. But in the *first aorist middle* it ends in *άμενος*. E. g. *τύπτω*, *τυπτόμενος*, *τυψάμενος*, (§ 49. 1.)

For the *perfect* and *aorist passive participle*, see below (§§ 91 : 92).

PERFECT AND PLUPERFECT PASSIVE AND MIDDLE.

§ 91. 1. The perfect and pluperfect passive and middle have *no* connecting vowel (§ 85. 1). E. g. *παύω*,

Perfect.

INDIC. *S. πέπau-μαι*, *πέπau-σαι*, *πέπau-ται*, *D. πεπαύ-μεθον*, *πέπau-σθον*, *πέπau-σθον*, *P. πεπαύ-μεθα*, *πέπau-σθε*, *πέπau-νται*.

SUBJ. and OPT., see below (§ 91. 3, 4, 5).

IMPERAT. *S. πέπau-σο*, *πεπαύ-σθω*, *D. πέπau-σθον*, *πεπαύ-σθων*, *P. πέπau-σθε*, *πεπαύ-σθωσαν*.

INFIN. *πεπαύ-σθαι*.

PART. *πεπau-μένος*, *η*, *ον*.

Pluperfect.

S. έπεπαύ-μην, *έπέπau-σο*, *έπέπau-το*, *D. έπεπαύ-μεθον*, *έπέπau-σθον*, *έπεπαύ-σθην*, *P. έπεπαύ-μεθα*, *έπέπau-σθε*, *έπέπau-ντο*.

2. In *mute* and *liquid verbs*, the *third person plural* of the *perfect* and *pluperfect* passive is formed by means of the perfect passive participle and εἰσι, ἦσαν, from εἰμί. E. g. τύπτω,

Perf. 3d plur. τετυμμένοι (αι, α) εἰσι, for τέτυπ-νται.

Plup. 3d plur. τετυμμένοι (αι, α) ἦσαν, for ἐτέτυπ-ντο.

NOTE 1. The Epic language in a few instances drops *σ* of the termination αι. E. g. βάλω, perf. pas. βίβλημαι, βίβληαι for βίβλησαι.

NOTE 2. The Epic and Ionic dialects form the *third person plural* of the perfect and pluperfect passive by annexing αιαι, ατο, to the root of the verb. (§ 84. N. 6.) E. g. φθείρω,

Perf. 3d plur. ἐφθάρκται for ἐφθαρμένοι εἰσι

Plup. 3d plur. ἐφθάρκατο for ἐφθαρμένοι ἦσαν.

(1) *H* is commonly changed into *s* before αιαι, ατο. E. g. οἰκέω, οἰκέεται, οἰκέατο, for ὤκηνται, ὤκηντο.

(2) The consonants π, β, κ, γ, are generally changed into their corresponding rough ones (φ, χ), before αιαι, ατο. E. g. λέγω, λελέχεται, λελέχατο.

(3) *Z* becomes δ before αιαι, ατο. E. g. ἀγωνίζω, ἀγωνίδεται, ἠγωνίδατο.

3. The perfect passive SUBJUNCTIVE and OPTATIVE is formed by means of the perfect passive participle and εἰμί. E. g.

Perf. Subj. τετυμμένος (η, ον) ᾧ, ᾗς, ᾗ, ᾗτο, ᾧμεν, ᾗτε, ᾧσι.

Perf. Opt. τετυμμένος (η, ον) εἴην, εἴης, εἴη, εἴητον, εἴητην, εἴημεν, εἴητε, εἴησαν.

4. The perfect passive SUBJUNCTIVE of verbs in αω, εω, and οω, is, in a few instances, formed by prefixing the augment of the perfect to the contracted present subjunctive (§ 116). In this instance αs are contracted into η. E. g. κτάομαι,

Perf. Subj. κεκτῶμαι, ᾗ, ᾗται, ᾧμεθον, ᾗσθον, ᾧμεθα, ᾗσθε, ᾧνται.

5. The perfect passive OPTATIVE of verbs in αω, εω, and οω, is, in a few instances, formed by dropping μαι of the perfect passive indicative, and successively annexing the regular terminations of the optative passive (§ 87. 1) preceded by ι. E. g. κτάομαι, κέκτημαι,

Perf. Opt. κекτήμην, ᾗο, ᾗτο, ᾗμεθον, ᾗσθον, ᾗσθην, ᾗμεθα, ᾗσθε, ᾗντο.

NOTE 3. These two verbs, *πτόμαι* and *μιμνήσκω*, form the perfect middle optative also by prefixing the reduplication to the contracted present middle optative. Thus, *κικτόμεν, ὦο, ὦτο, &c.*, *μιμνήμεν, ὦο, ὦτο, &c.*

Μιμνήσκω often changes *ο* into *οι*, in the perfect middle optative. Thus, *μιμνοίμεν, οιο, οίτο, &c.*

In the Ionic and the Epic dialect these verbs change *ο* into *εο*, in the perfect middle optative. E. g. *κικτόμεν, μιμνόμεν*, for *κικτόμεν, μιμνόμεν*.

NOTE 4. *Λύω* is perhaps the only verb in *ωω*, which forms the perfect passive optative after the analogy of verbs in *αω, εω, ου*, (§ 91. 5.) Thus, *λύω, λείλαμαι, λείλυμην, ὤο, ὤτο, &c.*, or, more analogically, *λελύμην, οῖο, οῖτο, &c.*

NOTE 5. In the perfect passive subjunctive and optative of verbs in *αω, εω, ου, ωω*, (§ 91. 4, 5, N. 4,) some grammarians place the ACCENT on the antepenult, if the last syllable permits it (§ 20). E. g. they write *κικτήμεν, κικτῆοι*.

NOTE 6. In some instances the SECOND PERFECT ACTIVE drops the connecting vowel in the *dual* and *plural* of the *indicative*, and throughout the *imperative*. In this case, the SECOND PLUPERFECT follows the analogy of the second perfect. See *ἀνώγω, ΔΕΙΩ, ἰγίρω, ΕΙΔΩ, εἶπω, ΕΛΕΥΘΩ, πράζω, πάσχω, πίθω*, in the catalogue of Anomalous Verbs.

NOTE 7. The SECOND PERFECT ACTIVE of a few *pure verbs* in *αω, εω*, is syncopated (§ 91. N. 6) in the *dual* and *plural* of the *indicative*, throughout the *imperative*, and in the *infinitive*. In the *subjunctive* and *optative* it follows the analogy of verbs in *μι* (§ 117). In the *participle* it is contracted. E. g. from *ΒΑΩ*,

Perfect 2.

INDIC. *S.* βέβωα, βέβωας, βέβωε, *D.* βέβαμεν, βέβατον, βέβατον, *P.* βέβαμεν, βέβατε, βεβῶσι(ν).

SUBJ. *S.* βεβῶ, βεβῆς, βεβῆ, *D.* βεβῶμεν, βεβῆτον, βεβῆτον, *P.* βεβῶμεν, βεβῆτε, βεβῶσι(ν).

OPT. *S.* βεβαίην, βεβαίης, βεβαίη, *D.* βεβαίημεν, βεβαίητον, βεβαίητην, *P.* βεβαίημεν, βεβαίητε, βεβαίησαν.

IMPER. *S.* βέβαθι (§ 88. N. 1), βεβάτω, *D.* βέβατον, βεβάτων, *P.* βέβατε, βεβάτωσαν.

INFIN. βεβάναι.

PART. βεβαῶς, βεβαῶσα (sometimes βεβανῖα), βεβαός, *G.* βεβαότος, contracted βεβῶς, βεβῶσα, βεβῶς, *G.* βεβῶτος.

Pluperfect 2.

S. ἐβεβᾶιν, ἐβεβᾶεις, ἐβεβᾶει, *D.* ἐβέβαμεν, ἐβέβατον, ἐβεβᾶτην, *P.* ἐβέβαμεν, ἐβέβατε, ἐβέβασαν.

NOTE 8. The *singular* of the second perfect and second pluperfect of verbs in *αω, εω*, is not used in the *indicative*

NOTE 9. The *feminine participle* of verbs in *aw* generally ends in *σα*, in the second perfect. Its uncontracted form is not used.

NOTE 10. The ACCENT of the *third person plural* of the indicative (§ 91. N. 7) is placed on the penult, contrary to the general rule (§ 93. 1).

AORIST PASSIVE.

§ 92. 1. The root of the *first aorist passive* is formed by annexing *θς* or *θη* to the root of the verb. (§ 83. 2.)

The root of the *second aorist passive* is formed by annexing *ς* or *η*. (ibid.)

2. The aorist passive uses the terminations of the active voice, and, in its inflection, follows the analogy of the second aorist active (ἔθην) of τίθημι (§ 117); except that all the regular terminations of the *indicative*, *imperative*, and *infinitive* are preceded by *η*. E. g. τύπτω,

Aorist 1.

INDIC. *S.* ἐτύφθη, *ης, η*, *D.* ἡμεν, *ητον, ήτην*, *P.* ἐτύφθημεν, *ητε, ησαν*.

SUBJ. *S.* τυφθῶ, *ῆς, ῆη*, *D.* ἴωμεν, *ῆτον, ῆτον*, *P.* ἴωμεν, *ῆητε, ἴωσι*, contracted τυφθῶ, ῆς, ῆ, ὦμεν, ῆτον, ῆτον, ὦμεν, ῆητε, ὦσι.

OPT. *S.* τυφθίην, *είης, είη*, *D.* εἴημεν, *εἴητον, εἴητην*, *P.* εἴημεν, *εἴητε, εἴησαν*.

The syncopated endings εἴμεν, εἴτε, εἴεν, (see the paradigm,) are more common than the regular ones.

IMPERAT. *S.* τύφθητι (§ 14. N. 4), *ήτω*, *D.* *ητον, ήτων*, *P.* *ητε, ήτωσαν* OT *έντων*.

INFIN. τυφθῆναι.

PART. τυφθείς, *είσα, έν*, G. *έντος*.

Aorist 2.

ἐτύπην, throughout like Aorist 1.

NOTE 1. The Epic language often changes *ησαν* of the third person plural of the *indicative* into *εν*. E. g. ποσειδών, πόσειδηεν for ποσειδήησαν. (§ 117. N. 17.)

NOTE 2. The Epic language often changes *ς* in the uncontracted *subjunctive* into *υ*. E. g. τυφθίωυ for τυφθίω. (§ 117. N. 17.)

NOTE 3. The Epic language often takes *μιναι* or *μιν* for *ναι*, in the *infinitive*. E. g. τυφθῆμιναι or τυφθῆμιν for τυφθῆναι. (§ 89. N. 1.)

NOTE 4. The Epic language, in some instances, drops the connecting vowels in the SECOND AORIST MIDDLE. See the Anomalous ἀλλομαι, ἀραρίσκω, γίγνομαι, δίχομαι, ἘΛΩ, λίγω, ΛΕΧΩ, μίγνυμι, ὀρνυμι, πείθω.

ACCENT OF VERBS.

§ 93. 1. In *polysyllabic* forms the accent is placed on the *antepenult*, if the last syllable permits it (§ 20); if not, it is placed on the *penult*. E. g.

τύπομεν, τέτυφᾰ · ἐτετύμμην, ἐτύφθην.

Compound verbs are not excepted. E. g. ἀνάγω, ἄναγα.

2. In *dissyllabic* forms the accent is placed on the *penult*. E. g.

τύπτω, τύπτεῖς.

3. The *perfect active infinitive*, the *first aorist active infinitive*, the *perfect passive infinitive* and *participle*, and the *second aorist middle infinitive*, take the accent on the *penult*. E. g.

τετυφέναι, φιλήσαι, τετύφθαι, τετυμμένος, τυπέσθαι.

Also the *Epic infinitive* in *μεν*. E. g. πίνω, πινέμεν.

NOTE 1. In the *Epic language*, the *perfect passive infinitive* and *participle*, in some instances, take the accent on the *antepenult*. See the *Anomalous ἀλάομαι, ἀλιταίνω, ἀχίω, ἜΩ seat*.

4. The *second aorist active infinitive* and *participle*, and the *perfect active participle*, take the accent on the *last syllable*. E. g.

τυπεῖν, τυπών, τετυφώς.

NOTE 2. The verbs ΕΙΔΩ, ΕΙΠΩ, ΕΛΕΥΘΩ, *εἰδέσκω, λαμβάνω*, in the *second person singular* of the *second aorist active imperative*, take the acute on the last syllable. In composition, however, they follow the general rule (§ 93. 1). See in the catalogue of *Anomalous Verbs*.

5. The *second person singular* of the *second aorist middle imperative* usually takes the circumflex on the last syllable. E. g. τύπτω, τυποῦ.

6. In *compound verbs* the accent cannot go farther back than the *augment*. E. g. προσέχω, προσείχον not πρόσειχον.

NOTE 3. In verbs compounded with a preposition, the accent is placed on that preposition when the *augment* is omitted. (§ 78. N. 3.) E. g. ἐμφαίνω, ἔμφαινον for ἐνέφαινον.

NOTE 4. When the *augment*, upon which the accent would have been placed (§ 93. 1), is omitted (§ 78. N. 3), the accent is placed on the *penult*. E. g. πίπτω, πίπτε for ἔπιπτε.

FORMATION OF THE TENSES.

PRESENT ACTIVE.

§ 94. 1. The present active indicative is the source from which all the other tenses are derived.

2. Verbs are divided into *pure verbs*, *mute verbs*, and *liquid verbs*, according as the letter before ω is a *vowel*, a *mute* (π , β , φ , κ , γ , χ , τ , δ , θ , also ζ), or a *liquid* (λ , μ , ν , ρ). E. g. $\tauιμάω$, $φιλέω$, are pure verbs; $λείπω$, $πλέκω$, are mute verbs; $μέλω$, $νέμω$, are liquid verbs.

NOTE 1. These statements apply also to *deponent verbs* (§ 208), as such verbs are supposed to have been derived from a corresponding active voice. E. g. $ἀρνίομαι$, a pure verb; $δίχομαι$, a mute verb; $ἰδύρομαι$, a liquid verb.

NOTE 2. The title, "FORMATION OF THE TENSES," relates only to the *first person singular* of the tenses of the *indicative*. For the inflection of the tenses in the other moods, see above (§§ 83–92).

§ 95. The *penult* of a *pure verb* (§ 94. 2), if short, is lengthened in the perfect, pluperfect, future, and aorist. α , in the penult, when it is *not* preceded by ϵ , ι , or ρ , is changed into η .

For examples, see below.

REMARK. This rule does not apply to the *second perfect*, *second pluperfect*, *second future*, and *second aorist*.

NOTE 1. Some *pure verbs* retain the short vowel through all the tenses. Such are $αἰδέομαι$, $ἀκίομαι$, $ἀλέω$, $ἀνύω$, $ἀρκέω$, $ἀρώ$, $ἀρύω$, $γελίω$, $ἔμέω$, $θλάω$, $κοτέω$, $μεθύω$, $νεικέω$, $ξίω$, $πτύω$, $σπάω$, $τανύω$, $τελέω$, $τρέω$, $χαλίω$. See also the Anomalous $\alpha\gammaαμαι$, $\alpha\lambdaέομαι$, $\alpha\muφιέννυμι$, $\alpha\rhoα\rhoί\sigma\kappa\omega$, $\alpha\rhoέ\sigma\kappa\omega$, $\deltaαίω$ *divide*, $\deltaαμάω$, $\deltaατέομαι$, $\deltaόαται$, $\epsilon\lambdaαύνω$, $\epsilon\eta\nu\nu\mu\iota$, $\epsilon\rhoάω$, $\epsilon\upsilon\thetaίω$, $\iota\eta\mu\iota$, $\iota\lambdaάσ\kappa\omega\mu\iota$, $\kappaαλέω$, $\kappaλάω$ *break*, $\muαίομαι$, $\muεθύω$, $\nuαίω$, $\omicron\mu\nu\mu\iota$, $\omicron\Nu\omicron\mu\iota$, $\muατέομαι$, $\muετάννυμι$, $\sigma\kappaεδάννυμι$.

NOTE 2. The quantity of the penult of some *pure verbs* is variable. See the Anomalous $\alphaἰνέω$, $\alphaἰρέω$, $\alpha\kappaαχί\zeta\omega$, $\betaαίνομαι$, $\deltaέω$ *bind*, $\deltaίδωμι$, $\deltaύναμαι$, $\δύω$, $\epsilon\rhoύω$, $\epsilon\upsilon\rhoί\sigma\kappa\omega$, $\thetaύω$, $\iota\sigma\tau\eta\mu\iota$, $\iota\sigma\chi\omega$, $\kappa\omicron\rhoέννυμι$, $\kappa\rhoεμάννυμι$, $\lambdaύω$, $\muά\chi\omega\mu\iota$, $\νέμω$, $\omicron\zeta\omega$, $\piί\lambda\eta\eta\mu\iota$, $\piί\mu\pi\rho\eta\mu\iota$, $\piίνω$, $\piίπτω$, $\mu\omicron\thetaέω$, $\rho\epsilon\omega$, $\sigmaβέννυμι$, $\sigmaτερέω$, $\sigma\tau\omicron\rhoέννυμι$, $\tauί\theta\eta\mu\iota$, $\varphi\eta\mu\iota$, $\varphi\thetaά\eta\omega$.

NOTE 3. $\chi\rhoά\omega$ changes α into η , contrary to the rule. E. g. $\chi\rhoήνω$, $\chi\rhoήσομαι$. — $\alpha\mu\rhoάομαι$ does not change α into η , as $\alpha\mu\rhoάσομαι$.

NOTE 4. Τίθημι lengthens *i* into *u* in the perfect active and passive. See in the catalogue of Anomalous Verbs.

§ 96. The present in actual use is not always the foundation upon which the other parts of the verb rest. Many verbs have, or are supposed to have, more than one present. In order therefore to be able to ascertain the *original* or *simple* present, the learner must become acquainted with the methods by which new presents may be derived from a given present. These methods are exhibited in the following paragraphs.

1. Some verbs beginning with a consonant, followed by a vowel or a liquid, prefix that consonant together with *ι*. E. g.

διδόν from ΔΟΩ

τιτράω " ΤΡΑΩ.

A few verbs beginning with *στ*, *σχ*, *πτ*, prefix *ι*. E. g. *ιστάω* from ΣΤΑΩ. Also the verb *έν*, thus, *ίέν*.

NOTE 1. A few take the *Attic reduplication*, but without the augment of the second syllable. (§ 80. 1.) E. g. ΑΙΪΓΩ from ἄγω.

NOTE 2. The Attic reduplication of *δίνημι* from ΟΝΑΩ, and the prefix of *μαιμάω* from μάω, are anomalous.

2. Many verbs, of which the root ends in a labial (*π*, *β*, *φ*), drop *ω* and annex *τω*. E. g.

τύπτω from ΤΠΠΩ

κρύπτω " ΚΡΠΒΩ, (§ 7)

ρύπτω " ΡΠΦΩ, (ibid.)

So ἄπτω (*φ*), βάπτω (*φ*), βλάπτω (*β*), δρύπτω (*φ*), θάπτω (*φ*), θρύπτω (*φ*), καλύπτω (*β*), κλέπτω (*π*), κόπτω (*π*), νίπτω (*β*), ῥάπτω (*φ*), σκάπτω (*φ*).

Hence it appears, that the root of the simple present of verbs in *πτω* ends in a labial; generally in *π*.

3. Many verbs, of which the root ends in a palatal (*κ*, *γ*, *χ*), or lingual (*τ*, *δ*, *θ*), drop *ω* with the preceding consonant, and annex *σσω*. E. g.

φρίσσω from ΦΡΙΚΩ

τάσσω from ΤΑΓΩ

πράσσω " ΠΡΑΓΩ

βλίσσω " ΒΛΙΤΩ

βήσσω " ΒΗΧΩ

κορύσσω " ΚΟΡΠΘΩ.

So ἀλλάσσω (*γ*), βράσσω (*τ*), εῤῥέσσω (*τ*), ἱμάσσω (*τ*), κηρύσσω (*κ*), λίσσσομαι (*τ*), μαλάσσω (*κ*), πᾶσσω (*τ*), πλάσσω (*θ*), ταραάσσω (*χ*), φυλάσσω (*κ*).

Hence it appears, that the root of the simple present of verbs in *σσω* ends either in a palatal or in a lingual; generally in *γ* or *δ*.

NOTE 3. *Τίκτω* is formed from *ΤΕΚΩ* by changing *τ* into *ι* and annexing *τ* to the root. (§ 96. 16.)

NOTE 4. The last syllable of the simple present of *ἀφύσσω* and *νάσσω* is either *γω* or *δω*.

4. Some verbs, of which the root ends in a palatal (*κ, γ, χ*), or lingual (*τ, δ, θ*), drop *ω* with the preceding consonant, and annex *ζω*. E. g.

<i>κράζω</i>	from <i>ΚΡΑΓΩ</i>	<i>στάζω</i>	from <i>ΣΤΑΓΩ</i>
<i>στενάζω</i>	“ <i>στενάχω</i>	<i>ὄζω</i>	“ <i>ΟΔΩ</i> .

So *ἔξομαι* (*δ*), *μαστιζω* (*γ*), *οἰμώζω* (*γ*), *στηρίζω* (*γ*), *στιλζω* (*γ*), *οφύζω* (*γ*), *τριζω* (*γ*).

NOTE 5. In most cases presents in *ζω*, especially in *polysyllabic* verbs, are considered simple. E. g. *ἐλπίζω*, *χωρίζω*.

NOTE 6. The last syllable of the simple present of *ἀρπάζω*, *βαστάζω*, *τυπάζω*, *παίζω*, *σαλπίζω*, is either *γω* or *δω*.

NOTE 7. Some verbs have *σσω* or *ζω* in the present. Such are *σφάσσω* or *σφάζω* from *ΣΦΑΓΩ*, *ἀρμίζω* or *ἀρμίσσω* from *ἌΡΜΟΔΩ*.

5. Some verbs annex *ν* to the last letter of the root. E. g. *τέμνω* from *τέμω*, *πίνω* from *ΠΙΩ*.

6. Many verbs insert *ν* before the last letter of the root. E. g.

<i>ΧΑΝΔΩ</i>	from <i>ΧΑΔΩ</i>
<i>ΛΑΜΒΩ</i>	“ <i>ΛΑΒΩ</i> , (§ 12. 1)
<i>ΕΝΕΓΚΩ</i>	“ <i>ΕΝΕΚΩ</i> , (§ 12. 2)
<i>βάλλω</i>	“ <i>ΒΑΛΩ</i> , (§ 12. 3.)

Here belong all verbs in *λλω* and *όρώ*, and some in *γγω*, as *ψάλλω*, *ἔρῳ*.

7. Some verbs annex *ανω* or *αινω* to the root. E. g. *αὐξάνω* from *αὔζω*, *ὀλισθαίνω* or *ὀλισθάνω* from *ΟΛΙΣΘΩ*.

Some annex *ανω* to, and insert *ν* before the last consonant of the root. E. g.

<i>μανθάνω</i>	from <i>ΜΑΘΩ</i>
<i>λαμβάνω</i>	“ <i>ΛΑΒΩ</i> , (12. 1)
<i>τυγχάνω</i>	“ <i>ΤΥΧΩ</i> , (§ 12. 2.)

8. Some annex *σκω* or *ισκω* to the root. E. g. *γηράσκω* from *γηράω*, *κνίσκω* from *κύνω*.

Sometimes the vowel before $\sigma\kappa\omega$ is lengthened. E. g. $\theta\eta\gamma\sigma\kappa\omega$ from $\theta\eta\alpha\lambda\Omega$.

9. Some annex $\nu\omega$ to the root. In pure verbs this ending very often doubles the ν . E. g.

$\delta\epsilon\iota\kappa\nu\acute{\omega}$	from	$\Delta\epsilon\iota\kappa\Omega$
$\sigma\beta\epsilon\rho\nu\acute{\omega}$	"	$\Sigma\beta\epsilon\Omega$.

Sometimes the vowel preceding this ending is lengthened. E. g. $\chi\omega\nu\nu\acute{\omega}$ from $\chi\acute{\omega}$.

10. New presents are very often formed by annexing $\alpha\omega$, $\sigma\omega$, $\omicron\omega$, or $\upsilon\omega$, to the root of a verb. E. g.

$\rho\iota\pi\tau\acute{\iota}\omega$	from	$\rho\iota\pi\tau\omega$
$\omicron\mu\omicron\Omega$	"	$\omicron\mu\Omega$

11. New presents are formed by changing α of the perfect into ω . E. g.

$\rho\acute{\upsilon}\omega$, perfect $\pi\acute{\epsilon}\rho\upsilon\kappa\alpha$, new present $\pi\epsilon\phi\acute{\upsilon}\kappa\omega$.

12. Sometimes the sound of the present is strengthened by the endings $\alpha\theta\omega$, $\epsilon\theta\omega$, $\upsilon\theta\omega$. E. g. $\delta\iota\omega\kappa\acute{\alpha}\theta\omega$ from $\delta\iota\acute{\omega}\kappa\omega$, $\phi\lambda\epsilon\gamma\acute{\epsilon}\theta\omega$ from $\phi\lambda\acute{\epsilon}\gamma\omega$, $\varphi\theta\iota\nu\acute{\upsilon}\theta\omega$ from $\varphi\theta\iota\nu\omega$.

NOTE 8. $\epsilon\sigma\theta\omega$ comes from $\epsilon\theta\omega$ by annexing $\theta\omega$ to the root; thus $\epsilon\theta\text{-}\theta\omega$, $\epsilon\sigma\text{-}\theta\omega$, (§ 10. 3.) $\epsilon\sigma\theta\acute{\iota}\omega$ is immediately derived from $\epsilon\sigma\theta\omega$.

13. Many presents are formed from dissyllabic presents, which have ϵ in the penult, by changing the ϵ into \omicron and annexing $\epsilon\omega$. E. g. $\pi\omicron\rho\theta\acute{\iota}\omega$ from $\pi\acute{\epsilon}\rho\theta\omega$.

Or by changing ϵ into ω and annexing $\alpha\omega$. E. g. $\sigma\tau\omega\phi\acute{\alpha}\omega$ from $\sigma\tau\acute{\rho}\epsilon\phi\omega$.

NOTE 9. $\Pi\acute{\iota}\tau\omicron\mu\alpha\iota$ gives $\pi\omicron\tau\acute{\iota}\omicron\mu\alpha\iota$, $\pi\omicron\tau\acute{\alpha}\omicron\mu\alpha\iota$, and $\pi\alpha\tau\acute{\alpha}\omicron\mu\alpha\iota$.

14. A few verbs insert σ before the last consonant of the root. E. g. $\mu\acute{\iota}\sigma\gamma\omega$ from $\mu\iota\gamma\Omega$.

NOTE 10. $\Delta\acute{\iota}\delta\epsilon\sigma\kappa\omega$ comes from $\Delta\iota\Delta\alpha\chi\Omega$ by changing χ into κ after the σ .

$\Pi\acute{\alpha}\sigma\chi\omega$ is formed from $\Pi\alpha\theta\Omega$ by inserting σ before θ , and changing θ into χ .

15. A few verbs annex $\sigma\omega$ to the root. E. g. $\alpha\upsilon\acute{\xi}\omega$ from $\alpha\tau\iota\gamma\Omega$, $\Pi\epsilon\sigma\Omega$ from $\Pi\epsilon\tau\Omega$. (§§ 9. 2 : 10. 2.)

16. A few change ϵ into ι . E. g. $\pi\acute{\iota}\nu\omega$ from $\Pi\epsilon\tau\Omega$, $\sigma\iota\delta\eta\mu\iota$ from $\Sigma\kappa\epsilon\lambda\alpha\Omega$. (§ 96. 5.)

NOTE 11. All the tenses of verbs in *πιω*, *σσω*, *ζω* (§ 96. 4), *νω* (§ 96. 5), *λλω*, *ρῶω*, *ανω* or *αινω* (§ 96. 7), *σχω*, *ισχω*, *νυω*, *αῖω*, *εῖω*, *υῖω*, *ξω* (§ 96. 15), except the imperfect, generally come either from the simple present, or from a new present in *ω* (§ 96. 10), or from both.

17. In dissyllabic verbs the radical vowel is sometimes placed after the last consonant of the root. (§ 26. 2.) E. g.

ΘΝΑΩ from *ΘΑΝΩ*

ΤΜΕΩ " *τέμω*

ΘΡΟΩ " *ΘΟΡΩ*.

18. In many instances, the *penult* of the original present is *lengthened*:

ᾱ becomes *η* or *αι* · as *ΛΑΒΩ*, *ΛΗΒΩ* · *ΦΑΝΩ*, *φαίνω*.

ĩ — *ει*, and, before a liquid, *ι* · as *ΕΡΙΠΩ*, *ερείπω* · *ΚΡΙΝΩ*, *κρίνω*.

ε — *ει* (rarely *η*) ; as *ΣΠΕΡΩ*, *σπείρω*.

ο — *ου* · as *ΑΚΟΩ*, *ἀκούω*.

ũ — *ευ*, and, before a liquid, *υ* · as *ΦΤΙΩ*, *φείγω* · *ΑΙΣΧΤΝΩ*, *αἰσχύνω*.

On the other hand, *αι* is shortened into ᾱ, *ει* into ĩ or ε, *ευ* into ũ, *η* into ᾱ (rarely into ε), *ι* into ĩ, *ου* into ο, *υ* into ũ.

NOTE 12. Sometimes *ευ* in the penult is shortened into ε. See the Anomalous *ἀλέομαι*, *θέω* *run*, *πλέω*, *πνέω*, *ρέω* *flow*, *χέω*.

NOTE 13. *Ἐλαύνω* comes from *ἐλάω* by lengthening α into αυ, and annexing υ to the root. (§ 96. 5.)

19. The radical vowel is often either ε, α, or ο (rarely ω). This takes place chiefly in dissyllabic verbs. (§ 2. N. 3.) E. g. *ΣΠΕΡΩ*, *ΣΠΑΡΩ*, *ΣΠΟΡΩ*.

NOTE 14. In some instances the diphthongs *ει* and *ευ* are changed into *οι* and *ου* respectively. See the Anomalous *ΔΕΙΩ*, *ΕΙΩ*, *εἶκω*, *ΕΛΕΤΘΩ*, *πέθω*.

IMPERFECT ACTIVE.

§ 97. To form the imperfect active, drop ω of the present, annex *ον*, and prefix its augment. E. g.

τύπτω imperf. *ἔτυπτον*

FIRST AND SECOND PERFECT ACTIVE.

§ 98. 1. To form the perfect active, drop ω of the present, annex $\kappa\alpha$, and prefix its augment. E. g.

παύω	perf.	πέπαυκα
φιλέω	"	πεφίληκα (§ 95)
δηλόω	"	δεδήλωκα (ibid.)
ᾄδω	"	ᾄκα (§ 10. 4)
πέλω	"	πέπεικα (ibid.)
ἐλπίζω	"	ἔλπικα (ibid.).

So τιμάω, τετίμηκα (§ 95); δράω, δέδρακα (ibid.); τίω, τετίκα (ibid.); δακρύω, δεδάκρυκα (ibid.).

(1) The first perfect active of *liquid verbs* is always derived from the *simple present*. E. g. ἀγγέλλω, ἤγγελα · ψάλλω, ἔψαλκα · φαίλω, πέφαγκα · καθαίρω, κακάθαρα. (§ 96. 6, 18.)

(2) When the radical vowel is either ϵ , α , or \omicron , the first perfect of *dissyllabic liquid verbs* takes α . E. g. στείλλω, ἔσταλκα · φθείρω, ἔφθαρα. (§ 96. 6, 18, 19.)

NOTE 1. The verbs κλίνω, κρίνω, πλύνω, drop ν in the first perfect active. Thus, κέκλινα, κέκρινα, πέπλυνα.

2. To form the perfect active of mute verbs whose root ends in a labial (π , β , φ) or a palatal (χ , γ , χ), drop ω of the present, annex α , change the preceding smooth or middle mute into its corresponding rough mute (φ , χ), and prefix its augment. E. g.

τρίβω	perf.	τέτριφα
γράφω	"	γέγραφα
πλέκω	"	πέπλεχα.

So τύπτω, τέτυφα · πρᾶσσω, πέπραχα. (§ 96, 2, 3.)

The perfect formed according to these rules (§ 96. 1, 2) is called the **FIRST PERFECT ACTIVE**.

NOTE 2. The first perfect of the following verbs changes the radical vowel ϵ into \omicron (§ 96. 19): κλίπτω, κέκλεφα · πίπτω, πέπεμφα · τρέψω, τέτρεφα (sometimes τίτρεφα). See also the Anomalous ἄγω, ἔδω, ΕΝΕΓΚΩ, λίγω collect, and τρέφω.

NOTE 3. The anomalous ΔΕΙΩ, in the first perfect, changes ϵ into α (§ 96. N. 14). See in the catalogue of Anomalous Verbs.

~~§~~ 99. Some verbs form their perfect active also by dropping ω of the present, annexing α , and prefixing the augment. E. g.

σῆπω perf. σέσηπα.

The perfect thus formed is called the **SECOND PERFECT ACTIVE**.

The following list contains nearly all the verbs which have a second perfect active. For the changes of the root, see above (§ 96).

ἄγνυμι (ΑΓΝ), ἔαγα.
 ἀκούω (ΑΚΟΩ), ἀκήκοα.
 ἀνδάνω (ΑΔΝ), ἔαδα.
 ΑΝΕΘΩ, ἀνήνοθα.
 ἀνώγω, ἄνωγα.
 ἀραρίσκω (ΑΡΩ), ἄραῤρα.
 βαίνω (ΒΑΩ), βέβηα.
 βιβρώσκω (ΒΡΩ), part. βεβρώς.
 βούλομαι (ΒΟΤΑΩ), βέβουλα.
 βρίζω, βέβριθα.
 γηθίω (ΓΗΘΩ), γέγηθα.
 γίγνομαι (ΓΕΝΩ, ΓΑΩ), γέγονα, γέγαυα.
 ΓΩΝΩ, γέγωνα.
 δαίω (ΔΑΩ), δέδηα.
 ΔΑΩ, δέδωα.
 δέρομαι, δέδορα.
 δίδω, δέδωκα.
 δουπέω (ΔΟΤΠΩ), δέδουπα.
 ΔΡΕΜΩ, δέδρομα.
 ἐγείρω (ΕΓΕΡΩ), ἐγρήγορα.
 ἔδω, ἔδωκα.
 ἔθω, εἴωθα.
 ΕΙΔΩ, οἶδα.
 εἶκω, ἔοικα, οἶκα, εἴκα.
 ΕΛΕΤΘΩ (ΕΛΤΘΩ), ἐλήλυθα.
 ἔλπω, ἔωπα.
 ΕΝΕΘΩ, ἐνήνοθα.
 ἐρείπω (ΕΡΙΠΩ), ἐρήριπα.
 ἔχω, ὄχωκα.
 θάλλω (ΘΑΛΩ), τέθηλα.
 ΘΑΦΩ, τέθηπα.
 θνήσκω (ΘΝΑΩ), τέθναα.
 ἴστημι (ΣΤΑΩ), ἴσταα.

κεύθω, κέκευθα.
 κήδω, κέκηθα.
 κλάζω (ΚΛΑΓΩ), κέκληγα, κεκλαγγα.
 κόπτω (ΚΟΠΩ), κέκοπα.
 κράζω (ΚΡΑΓΩ), κέκραγα.
 κτείνω (ΚΤΕΝΩ), ἔκτονα.
 λάμπω, λέλαμπα.
 λανθάνω (ΛΑΘΩ), λέληθα.
 λάσκω (ΛΑΚΩ), λέλακα.
 λείπω, λείλοιπα.
 μαινώ (ΜΑΝΩ), μέμνηα.
 μάρπτω (ΜΑΡΠΩ), μέμαρπα.
 μάω, μέμωα.
 ΜΕΙΡΩ (ΜΕΡΩ), ἔμμορα.
 μέλω, μέμμηλα.
 ΜΕΝΩ, μέμονα.
 μηκάομαι (ΜΑΚΩ), μέμμηκα.
 ὄζω (ΟΔΩ), ὄδωδα.
 οἶγω, ἔωγα.
 ὀλλυμι (ΟΛΩ), ὄλωλα.
 ΟΠΩ, ὄπωπα.
 ὄρνυμι (ΟΡΩ), ὄρωρα.
 πᾶσχω (ΠΑΘΩ), πέπονθα, πέπηθα.
 πείθω, πέποιθα.
 πέρδω, πέπορδα.
 πήγνυμι (ΠΑΓΩ), πέπηγα.
 πίπτω (ΠΕΤΩ), part. πεπτώς.
 πλήθω, πέπληθα.
 πλήσσω (ΠΛΑΓΩ), πέπληγα.
 πρᾶσσω (ΠΡΑΓΩ), πέπραγα.
 ρήγνυμι (ΡΑΓΩ), ῥέρωγα.
 ριγίω (ΡΙΓΩ), ῥέριγα.

σαίρω (ΣΑΡΩ), σέσηρα.

σήπω, σέσηπα.

σπείρω (ΣΠΕΡΩ), ἔσπορα.

στέλλω (ΣΤΕΛΩ), ἔστολα.

στέργω, ἔστοργα.

τήκω, τέτηκα.

τίκτω (ΤΕΚΩ), τέτοκα.

ΤΛΑΩ, τέτλαα.

τρίβω (ΤΡΙΓΩ), τέτριγα

φαίνω (ΦΑΝΩ), πέφηνα.

φεύγω, πέφευγα.

φθείρω (ΦΘΕΡΩ), ἔφθορα.

φρίσσω (ΦΡΙΚΩ), πέφρικα.

ΦΤΖΩ, part. πεφνζώς.

φύω, πέφυα.

χαίνω (ΧΑΝΩ), κέχηνα.

χανδάνω (ΧΑΔΩ), κέχανδα.

χέζω (ΧΕΔΩ), κέχοδα.

χλάζω (ΧΛΑΔΩ), κέχλαδα.

NOTE. In Homer, a few pure verbs in *αω*, *ω*, form their second perfect *participle* by changing *α* or *ω* into *η* and annexing *ώς*. E. g. βαρίω, βιβαραώς.

FIRST AND SECOND PLUPERFECT ACTIVE.

§ 100. To form the first pluperfect active, drop *α* of the first perfect, annex *ειν*, and prefix its augment. E. g.

τύπτω, τέτυφα 1 pluperf. έτετύφειν.

§ 101. To form the second pluperfect active, drop *α* of the second perfect, annex *ειν*, and prefix the augment. E. g.

ἀκούω, ἀκήκοα 2 pluperf. ἠκηκόειν.

FIRST AND SECOND FUTURE ACTIVE.

§ 102. To form the future active, drop *ω* of the present, and annex *σω*. E. g.

παύω	fut.	παύσω
φιλέω	"	φιλήσω (§ 95)
δηλόω	"	δηλώσω (ibid.)
λείπω	"	λείψω (§ 5. 2)
πλέκω	"	πλέξω (ibid.).

So τιμάω, τιμήσω (§ 95); δράω, δράσω (ibid.); τίω, τίσω (ibid.); δακρύω, δακρύσω (ibid.); τρίβω, τρίψω (§ 8. 2); γράφω, γράψω (ibid.); λέγω, λέξω (§ 9. 2); τεύχω, τεύξω (ibid.); ἄδω, ᾄσω (§ 10. 2); πέθω, πέθω (ibid.); ἐλπίζω, ἐλπίσω (ibid.); σπένδω, σπείσω (§ 12. 5).

The future thus formed, is called the **FIRST FUTURE ACTIVE**.

NOTE 1. Futures in ἴσω, from verbs in ἰζω, often drop the σ, and are inflected like *contract verbs* in εω (§ 116). E. g.

κομίζω, fut. κομίσω, κομιῶ, ιεῖς, ιεῖ, dual ιεῖτον, plur. ιοῦμεν, ιεῖτε, ιοῦσι.

NOTE 2. Some futures in ἄσω and εσω often drop the σ, and are contracted like verbs in αω and εω. (ibid.) E. g.

ελάω	fut. ελάσω, ελάω ἐλῶ
διασκεδάζω	“ διασκεδάσω, διασκεδάω διασκεδῶ
τελέω	“ τελέσω, τελέω τελῶ.

NOTE 3. The Doric dialect, in the inflection of the first future active, follows the analogy of contract verbs in εω (ibid.). E. g. νομείω, fut. νομεύσω, Doric νομευσῶ.

NOTE 4. The Doric often forms futures in ξω from *pure verbs* or from verbs in ζω, which among the Attics have σω in the future. E. g. γελάω, γελάξω · κομίζω, κομῖξω.

NOTE 5. The poets often use σσω for σω, in order to make the preceding syllable long by position. E. g. ἀνύω, ἀνύσσω · γελάω, γελάσσω.

§ 103. To form the future active of a *liquid verb*, drop ω of the simple present, and annex εω contracted ῶ. E. g.

μένω	fut. μενέω contr. μενῶ	
κρίνω	“ κρίνέω	κρινῶ, (§ 96. 18)
ἄμυνω	“ ἄμυνέω	ἄμυνῶ, (ibid.)
καθαίρω	“ καθαρέω	καθαρῶ, (ibid.)
κτείνω	“ κτενέω	κτενῶ, (ibid.)
στέλλω	“ στελέω	στελῶ, (§ 96. 6.)

The future thus formed has been called the **SECOND FUTURE ACTIVE**.

NOTE 1. A few *liquid verbs* have their future in σω. Such are πύρω, πύρσω · φύρω, φύρσω · πύλλω (ΚΕΛΩ), πύλλω. See also the Anomalous ἀμφίσκη, ἄρνυμι.

NOTE 2. The *pure* and *mule verbs* have no second future active. In the paradigm εὐπύτω, the second future εὐπύω εὐπῶ is introduced merely for example's sake.

FIRST AND SECOND AORIST ACTIVE.

§ 104. 1. To form the aorist active, drop *ω* of the present, annex *σα*, and prefix its augment. E. g.

παύω	aor.	ἔπαυσα	
φιλέω	"	ἐφίλησα	(§ 95)
δηλόω	"	ἐδήλωσα	(ibid.)
λείπω	"	ἔλειψα	(§ 5. 2)
πλέκω	"	ἔπλεξα	(ibid.)

So τιμάω, ἐτίμησα (§ 95); δράω, ἔδραυσα (ibid.); ἀνιάω, ἠνίασα (ibid.); τίω, ἔτισα (ibid.); σακρύνω, ἐδάκρυσα (ibid.); τρίβω, ἔτριψα (§ 8. 2); γράφω, ἔγραψα (ibid.); λέγω, ἔλεξα (§ 9. 2); τεύχω, ἔτευξα (ibid.); ἄδω, ἤσα (§ 10. 2); πείθω, ἔπεισα (ibid.); ἐλπίζω, ἤλπισα (ibid.).

NOTE 1. A few pure and mute verbs annex *α* instead of *σα*. See the Anomalous ἁλλομαι, θανίσαι, ΕΙΠΩ, ΕΝΕΓΚΩ, ἰνίσαι, καίω, σιύω, χέω.

NOTE 2. Three verbs take *κα* instead of *σα*. See the Anomalous δίδωμι, ἴημι, and τίστημι.

NOTE 3. The Dorians often form aorists in *ξα* from *pure verbs*, or from verbs in *ζω*. E. g. γελάω, ἐγέλαξα · κομίζω, ἐκόμιξα.

NOTE 4. The poets often double the *σ* after a short vowel. E. g. ἀνύω, ἤνυσσα · γελάω, ἐγέλασσα.

2. To form the aorist active of a *liquid verb*, drop *ω* of the simple present, annex *α*, lengthen the penult, and prefix its augment. *A*, in the penult, is lengthened into *η*, and *ε* into *ει*. E. g.

κρίνω	aor.	ἔκρινα	(§ 96. 18)
ἄμύνω	"	ἤμυνα	(ibid.)
νέμω	"	ἔνειμα	(ibid.)
τίλλω	"	ἔτιλλα	(§ 96. 6, 18)
σφάλλω	"	ἔσφηλλα	(ibid.)

Those liquid verbs, which have *αι* in the penult of the present, take *η* or *ᾱ* in that of the aorist. E. g. φαίνω, ἔφηναι · καθαίρω, ἐκάθηρα or ἐκάθᾱρα. (§ 96. 18.)

The aorist formed according to these rules (§ 104. 1, 2) is called the **FIRST AORIST ACTIVE**.

NOTE 5. Αἴρω and ἄλλομαι change *α* into *η* only in the indicative (in consequence of the augment). Thus, ἦρα, ἄρω, ἄραιμι, ἄρον, ἄραι, ἄραις · ἄλλομαι,

ἄλαμν, ἄλωμαι, ἄλασθαι, ἄλάμνους. See in the catalogue of Anomalous Verbs.

NOTE 6. A few *liquid verbs* take *σα* in the first aorist active. Such are *κίρω* (ΚΕΡΩ), *κίρωσα* · *κίλλω* (ΚΕΛΩ), *κίλλωσα* · *κύρω*, *κύρωσα* · *τείρω* (ΤΕΡΩ), *τείρωσα*. See also the Anomalous *ἀραρίσκω*, *ἔλλω*, *ἔρυνμι*.

§ 105. Some verbs form their aorist active by dropping *σ* of the present, annexing *ον*, and prefixing the augment. E. g.

τέμω aor. ἔτεμον.

The aorist thus formed is called the SECOND AORIST ACTIVE.

The following list contains nearly all those verbs which have a second aorist active. For the changes of the root, see above (§ 96).

ἄγω, ἤγαγον.

ἀσχοίζω (ΑΧΩ), ἤσαχον.

ἄλίσσω (ΑΛΕΚΩ), ἤλαλκον.

ἄλιταίνω (ΑΛΙΤΩ), ἤλιτον.

ἄλφαινώ (ΑΛΦΩ), ἤλφον.

ἄμαρτάνω (ΑΜΑΡΤΩ), ἤμαρτον.

ἀμπλακίσκω (ΑΜΠΛΑΚΩ), ἤμ-
πλακον or ἤπλακον.

ἀνδάνω (ΑΔΩ), ἔαδον or ἤδον.

ἀπαφίσκω (ΑΦΩ), ἤπαφον.

ἀραρίσκω (ΑΡΩ), ἤραρον.

ΑΤΡΩ, αὔρον.

βάλλω (ΒΑΛΩ), ἔβαλον.

βλαστάνω (ΒΛΑΣΤΩ), ἔβλαστον.

βλώσσω (ΜΟΛΩ), ἔμολον.

ΒΡΑΧΩ, ἔβραχον.

δάκνω (ΔΑΚΩ), ἔδακον.

ΔΑΣΩ, ἔδαον.

δαρθάνω (ΔΑΡΘΩ), ἔδαρθον.

δέχομαι, ἔδρακον.

ΔΙΚΩ, ἔδικον.

ΔΡΑΜΩ, ἔδραμον.

ΕΙΔΩ (ΙΔΩ), εἶδον.

ΕΙΠΩ, εἶπον.

ΕΛΕΤΘΩ (ΕΛΤΘΩ), ἤλυθον.

ΕΛΩ, εἶλον.

ΕΝΕΓΚΩ, ἤνεγκον.

ἐνίπτω (ΕΝΙΠΩ), ἐνένιπον.

ἐνίσπω, ἐνισπον.

ἔπω, ἔσπον.

ἐρείκω (ΕΡΙΚΩ), ἤρικον.

ἐρείπω (ΕΡΙΠΩ), ἤριπον.

ἐρυγγάνω (ΕΡΥΓΩ), ἤρυγον.

ἐρύκω, ἐρύκακον.

εὐρίσκω (ΕΥΡΩ), εὗρον.

ἔχω, ἔσχον.

ΘΑΦΩ, ἔταφον.

θιγγάνω (ΘΙΓΩ), ἔθιγον.

θνήσκω (ΘΑΝΩ), ἔθανον.

θρώσκω (ΘΟΡΩ), ἔθορον.

ΚΑΔΩ, κέκαδον.

καίνω (ΚΑΝΩ), ἔκανον.

καίμηνι (ΚΑΜΩ), ἔκαμον.

κεύθω (ΚΤΘΩ), ἔκνυθον.

κικάνω (ΚΙΧΩ), ἔκικον.

κλάζω (ΚΛΑΙΩ), ἔκλαγον.

κράζω (ΚΡΑΙΩ), ἔκραγον.

κτείνω (ΚΤΕΝΩ), ἔκτανον.

κτυπέω (ΚΤΥΠΩ), ἔκτυπον.

λαγχάνω (ΛΑΧΩ), ἔλαχον.

λαμβάνω (ΛΑΒΩ), ἔλαβον.

λανθάνω (ΛΑΘΩ), ἔλαθον.

λάσκω (ΛΑΚΩ), ἔλακον.

λείπω (ΛΙΠΩ), ἔλιπον.

μανθάνω (ΜΑΘΩ), ἔμαθον.

μάρπτω (ΜΑΡΠΩ), μέμαρπον.

ΜΕΙΡΩ (ΜΕΡΩ), ἔμμορον.

μηκάομαι (ΜΑΚΩ), ἔμακον.

μυκάομαι (ΜΥΚΩ), ἔμυκον.

ὀλισθαίνω (ΟΛΙΣΘΩ), ὤλισθον.

ὀφείλω (ΟΦΕΛΩ), ὠφελον.
 ὀφλισκάνω (ΟΦΛΩ), ὠφλον.
 πάλω (ΠΑΛΩ), ἔπαλον.
 πάσχω (ΠΑΘΩ), ἔπαθον.
 πείθω (ΠΙΘΩ), ἔπιθον.
 πέρθω, ἔπαρθον.
 πέρθω, ἔπραθον.
 πίπτω (ΠΕΤΩ), ἔπεσον, ἔπετον.
 πίνω (ΠΙΩ), ἔπιον.
 πλήσσω (ΠΛΑΓΩ), ἔπληγον.
 πορῶ (ΠΟΡΩ), ἔπορον.
 πταίρω (ΠΤΑΡΩ), ἔπτарον.
 στείχω (ΣΤΙΧΩ), ἔστιχον.
 στυγέω (ΣΤΥΓΩ), ἔστυγον.
 τ'αίγω, ἔταγον.
 τέμνω (τέμω), ἔτεμον, ἔταμον.
 ΤΕΤΜΩ, ἔτειμον.

τίκτω (ΤΕΚΩ), ἔτεκον.
 τιτύσκομαι (ΤΥΚΩ), ἔτυκον.
 τμήγω (ΤΜΑΓΩ), ἔτμαγον.
 τορέω (ΤΟΡΩ), ἔτορον.
 τρέπω, ἔτραπον.
 τρέφω, ἔτραφον.
 τρώγω (ΤΡΑΓΩ), ἔτραγον.
 τυγχάνω (ΤΥΧΩ), ἔτυχον.
 ΦΑΙΓΩ, ἔφαγον.
 ΦΕΝΩ, πέφνον, ἔπεφνον.
 φεύγω (ΦΥΓΩ), ἔφυγον.
 φράζω (ΦΡΑΔΩ), ἔφραδον.
 χαίζω (ΧΑΔΩ), κέκαδον.
 χαίνω (ΧΑΝΩ), ἔχανον.
 χανδάνω (ΧΑΔΩ), ἔχαιδον.
 ΧΡΑΙΣΜΩ, ἔχραισμον.

NOTE. Some of these verbs have also a first aorist active. See ἀραρίσκω, ΕΙΠΩ, ΕΝΕΓΚΩ, κλάζω, κτείνω, μέρτω, πάσχω, πείθω, πέρθω, πίπτω, in the catalogue of Anomalous Verbs.

PRESENT AND IMPERFECT PASSIVE.

§ 106. 1. To form the present passive, drop *ω* of the present active, and annex *ομαι*. E. g.

τύπτω pres. pass. τύπτομαι.

2. To form the imperfect passive, drop *ομαι* of the present, annex *ομην*, and prefix its augment. E. g.

τύπτω, τύπτομαι imperf. pass. ἐτυπτόμην.

PERFECT PASSIVE.

§ 107. To form the perfect passive, drop *ω* of the present active, annex *μαι*, and prefix its augment. E. g.

παύω	perf. pass.	πέπαυμαι	
φιλέω	"	πεφίλημαι	(§ 95)
δηλώω	"	δεδήλωμαι	(ibid.)
λείπω	"	λέλειμμαι	(§ 8. 1)
πλέκω	"	πέπλεκμαι	(§ 9. 1).

So τιμάω, τετίμημαι (§ 95); ἀνιάω, ἠνιῶμαι (ibid.); τίω, τέτιμαι (ibid.); δακρύω, δεδάκρυμαι (ibid.); τριβω, τέτριμμαι (§ 8. 1); γράφω, γέγραμμαι (ibid.); λέγω, λέλεγμαι· τεύχω, τέτευγμαι (§ 9. 1); ἄδω, ἤσμαι (§ 10. 1); πείθω, πέπεισμαι (ibid.); χωρίζω, κεχώρισμαι (ibid.)

For the inflection of the perfect passive, see above (§ 91).

(1) The perfect passive of *liquid verbs* is always formed from the *simple present*. E. g. ἀγγέλλω, ἠγγεῖλμαι· φαίνω, πέφαμμαι. (§ 96. 6, 18: 12. 3.)

(2) When the vowel of the root is either ε, α, or ο, the perfect passive of *dissyllabic liquid verbs* takes α. E. g. στέλλω, ἔσταλμαι· φθείρω, ἔφθαρμαι. (§ 96. 6, 18, 19.)

NOTE 1. Some pure verbs, especially such as retain the short vowel in the penult (§ 95. N. 1, 2), insert σ before the terminations μαι, ται, μεθον, μεθα. E. g.

τελέω, τετέλεσμαι τετέλεσται, τετελέσμεθον, τετελέσμεθα.

NOTE 2. The *liquid verbs* mentioned above (§ 98. N. 1), and a few others, drop the ν in the perfect passive. E. g. κλίνω, κίκλιμαι.

NOTE 3. Some *liquid verbs* in νω change ν before μ into σ. E. g. φαίνω, πέφασμαι for πέφαμμαι.

NOTE 4. If the terminations μαι, μεθον, μεθα, be preceded by two consonants (except λκ, λγ, ρκ, ργ, ρχ), the consonant immediately preceding them is dropped. E. g. τέρω, τέτερμαι, τετέρμεθον, τετέρμεθα.

NOTE 5. In a few instances, the epic poets retain the lingual (δ, θ) unchanged before μ. E. g. ΚΑΔΩ, κίκαδμαι· κορύσσω (ΚΟΡΥΘΩ), κικόρωμαι.

NOTE 6. The following mute verbs change ε into α in the perfect passive: σπρίφω, ἴσπραμμαι· τρέπω, τίπραμμαι· τρέφω (ΘΡΕΦΩ), τίδραμμαι (§ 96. 19.)

PLUPERFECT PASSIVE.

§ 108. To form the pluperfect passive, drop μαι of the perfect passive, annex μην, and prefix its augment. E. g.

τύπτω, τέτυμμαι plup. pass. ἐτετύμμην.

FIRST AND SECOND AORIST PASSIVE.

§ 109. To form the aorist passive, drop ω of the present active, annex $\theta\eta\nu$, and prefix its augment. E. g.

παύω	aor. pass.	ἔπαυθην	
φιλέω	"	ἐφιλήθην	(§ 95)
δηλόω	"	ἐδηλώθην	(ibid.)
λείπω	"	ἔλειφθην	(§ 7)
πλέκω	"	ἔπλεχθην	(ibid.).

So τιμάω, ἐτιμήθην (§ 95); ἀνιάω, ἠνιάθην (ibid.); φωράω, ἐφωράθην (ibid.); τριβώ, ἐτριβήθην (§ 7); γράφω, ἐγράφηθην · λέγω, ἐλέχθην (ibid.); τεύχω, ἐτεύχθην · ᾄδω, ᾤσθην (§ 10. 3); πείθω, ἐπείσθην (ibid.); χωρίζω, ἐχωρίσθην (ibid.)

The aorist passive thus formed is called the **FIRST AORIST PASSIVE**.

(1) The first aorist passive of *liquid verbs* is always derived from the *simple present*. E. g. ἀγγέλλω, ἠγγέλθην · φαίνομαι, ἐφάνθην. (§ 96. 6, 18.)

(2) When the vowel of the root is either ϵ , α , or \omicron , the first aorist passive of *dissyllabic liquid verbs* takes α . E. g. στέλλω, ἐστάλθην · φθείρω, ἐφθάρθην. (§ 96. 6, 18, 19.)

NOTE 1. Some *pure verbs*, particularly such as retain the short vowel in the penult (§ 95. N. 1, 2), insert σ before $\theta\eta\nu$. E. g.

τελέω, ἐτελέσθην.

NOTE 2. The *liquid verbs* mentioned above (§ 98. N. 1) often drop the ν in the first aorist passive. E. g. κλίνω, ἐκλίθην, commonly ἐκλίθην.

§ 110. Some verbs form their aorist passive also by dropping ω of the present active, annexing $\eta\nu$, and prefixing the augment. E. g.

λέγω aor. pass. ἐλέγην.

The aorist passive thus formed is called the **SECOND AORIST PASSIVE**.

The following list contains nearly all those verbs which have a second aorist passive. For the changes of the root, see above (§ 96).

ἄγνυμι (ΑΓΩ), ἐάγην or ἔαγην. ἀλλάσσω (ΑΛΛΑΓΩ), ἠλλάγην.

ἀρπάζω (ΑΡΠΑΙΩ), ἡρπάγην.
 βαπτω (ΒΑΦΩ), ἐβύφην.
 βλάπτω (ΒΛΑΒΩ), ἐβλάβην.
 βλέπω, ἐβλέπην.
 βρέχω, ἐβρέχην.
 γράφω, ἐγγράφην.
 ΔΑΩ, ἐδάην.
 δαμάω (ΔΑΜΩ), ἐδάμην.
 δέρομαι, ἐδράκην.
 δέρω, ἐδάρην.
 εἶλω (ΕΛΩ), ἐύλην.
 ζεύγνυμι (ΖΤΓΩ), ἐζύγην.
 θάπτω (ΘΑΦΩ), ἐτάφην.
 θέρομαι, ἐθήρην.
 θλίβω, ἐθλίβην.
 θρύπτω (ΘΡΤΦΩ), ἐτρύφην.
 κείρω (ΚΕΡΩ), ἐκάρην.
 κλέπτω (ΚΛΕΠΩ), ἐκλάπην.
 κλίνω, ἐκλίνην.
 κόπτω (ΚΟΠΩ), ἐκόπην.
 καίω οἱ καὶ ὡ, ἐκάην.
 κρύπτω (ΚΡΤΒΩ), ἐκρύβην.
 λέγω, ἐλέγην.
 λείπω, ἐλέπην.
 μαίνω (ΜΑΝΩ), ἐμάνην.
 μίγνυμι (ΜΙΓΩ), ἐμίγην.
 οἶχω, οἶγην.
 ὀρύσσω (ΟΡΤΓΩ), ὠρύγην.
 πάλλω (ΠΑΛΩ), ἐπάλην.
 πείρω (ΠΕΡΩ), ἐπάρην.
 πήγνυμι (ΠΑΓΩ), ἐπάγην.
 πλέκω, ἐπλάκην.
 πλίσσω (ΠΛΑΓΩ), ἐπλήγην,
 ἐπλάγην.

πνίγω, ἐπνίγην.
 ῥέω (ΡΤΩ), ἐρύύην.
 ῥήγνυμι (ΡΑΙΩ), ἐρύάγην.
 ῥίπτω (ΡΙΦΩ), ἐρύφην.
 σήπω (ΣΑΠΩ), ἐσάπην.
 σκάπτω (ΣΚΑΦΩ), ἐσκάφην.
 σπείρω (ΣΠΕΡΩ), ἐσπάρην.
 στίβω, ἐστίβην.
 στελλω (ΣΤΕΛΩ), ἐστάλην.
 στερέω (ΣΤΕΡΩ), ἐστέρην.
 στρέφω, ἐστράφην.
 σύρω, ἐσύρην.
 -σφάλλω (ΣΦΑΛΩ), ἐσφάλην.
 σφάσσω (ΣΦΑΙΩ), ἐσφάγην.
 τάσσω (ΤΑΙΩ), ἐτάγην.
 τέμνω (τέμω), ἐτάμην.
 τέρπω, ἐταρπην.
 τέρσομαι, ἐτέρση.
 τήκω (ΤΑΚΩ), ἐτάκην.
 τμήγω (ΤΜΑΓΩ), ἐτμάγην.
 τρέπω, ἐτράπην.
 τρέφω and τράφω, ἐτράφην.
 τρίζω, ἐτρίβην.
 τύπτω (ΤΤΙΩ), ἐτύπην.
 τύφω (ΘΤΦΩ), ἐτύφην.
 φαίνω (ΦΑΝΩ), ἐφάνην.
 φθείρω (ΦΘΕΡΩ), ἐφθάρην.
 φλέγω, ἐφλέγην.
 φράσσω (ΦΡΑΓΩ), ἐφράγην.
 φρύγω, ἐφρύγην.
 φύω, ἐφύην.
 χαίρω (ΧΑΡΩ), ἐχάρην.
 ψύχω (ΨΤΓΩ), ἐψύγην

FIRST, SECOND, AND THIRD FUTURE PASSIVE.

§ 111. 1. To form the first future passive, drop *θην* of the first aorist passive, annex *θησομαι*, and reject the augment. E. g.

τύπτω, ἐτύφθην 1 fut. pass. τυφθήσομαι.

2. To form the second future passive, drop *ην* of the second aorist passive, annex *ησομαι*, and reject the augment. E. g.

τύπτω, ἐτύπην 2 fut. pass. τυπήσομαι.

§ 112. To form the third future passive, drop *αι* of the second person singular of the perfect passive, and annex *ομαι*. E. g.

τύπτω, τέτυμμαι, τέτιψαι 3 fut. τετύπομαι.

NOTE. *Liquid verbs*, and *verbs beginning with a vowel*, very seldom have a third future passive.

PRESENT, IMPERFECT, PERFECT, AND PLUPERFECT, MIDDLE.

§ 113. The present, imperfect, perfect, and pluperfect, middle, are the same as in the passive.

FIRST AND SECOND FUTURE MIDDLE.

§ 114. 1. To form the first future middle, drop *ω* of the first future active, and annex *ομαι*. E. g.

τύπτω, τύψω 1 fut. mid. τύπομαι.

NOTE 1. When the first future active ends in *ω* (§ 102. N. 1, 2, 3), the first future middle ends in *οῦμαι*. E. g.

κομίζω, κομιῶ, 1 fut. mid. κομιοῦμαι, inflected like φιλοῦμαι.
καλέω, καλῶ, 1 fut. mid. καλοῦμαι.

So in the Doric dialect, τύπτω, τυψῶ, 1 fut. mid. τυποῦμαι. The Attics sometimes use the Doric first future middle.

2. To form the second future middle, drop *ω* of the second future active, and annex *ομαι*. E. g.

στέλλω, στελέω, στελῶ 2 fut. mid. στελέομαι, contracted
στελοῦμαι.

NOTE 2. In a few instances the second future middle is found in *mute* and *pure verbs*. See the Anomalous ἔζομαι, μαίνομαι, μάχομαι, πίνω, πίνω, εἶπα.

FIRST AND SECOND AORIST MIDDLE

§ 115. 1. To form the first aorist middle, drop α of the first aorist active, and annex $\alpha\mu\eta\nu$. E. g.

τύπτω, ἔτυψα 1 aor. mid. ἐτύψαμην.

2. Some verbs form their aorist middle by dropping ω of the present active, annexing $\sigma\mu\eta\nu$, and prefixing the augment. E. g.

ἔασω aor. mid. εἰλόμην.

The aorist middle thus formed is called the SECOND AORIST MIDDLE.

The following list contains nearly all those verbs which have a second aorist middle. For the changes of the root, see above (96).

ἀγείρω (ΑΓΕΡΩ), ἡγερόμην.

ἄγω, ἡγαγόμην.

αἶρω (ΑΡΩ), ἡρόμην.

αἰσθάνομαι (ΑΙΣΘΩ), ἡσθόμην.

ἀλιταίνω (ΑΛΙΤΩ), ἡλιτόμην.

ἀπαχίζω (ΑΧΩ), ἡπαχόμην.

ἄλλομαι (ΑΛΩ), ἡλόμην.

βαίλλω (ΒΑΛΩ), ἐβαλόμην.

γίγνομαι (ΓΕΝΩ), ἐγενόμην.

δαίω (ΔΑΩ), ἐδαομην.

ἐγείρω (ΕΓΕΡΩ), ἡγερόμην.

ΕΙΔΩ, εἰδόμην.

ἔασω, εἰλόμην.

ἔπω, ἐσπόμην.

ἔρομαι, ἡρόμην.

εὐρίσκω (ΕΤΡΩ), εὐρόμην.

ἔχω, ἐσχόμην.

ἰκνέομαι (ἴκω), ἰκόμην.

κέλομαι, ἐκεκλόμην.

λαμβάνω (ΛΑΒΩ), ἐλαβόμην.

λανθάνω (ΛΑΘΩ), ἐλαθόμην. —

λάσκω (ΛΑΚΩ), λελακόμην. —

λείπω (ΛΙΠΩ), ἐλιπόμην. —

ὄλλυμι (ΟΛΩ), ὠλόμην. —

ὄρνυμι (ΟΡΩ), ὠρόμην. —

ὀσφραίνομαι (ΟΣΦΡΩ), ὠσφρομην.

πείθω (ΠΙΘΩ), ἐπιθόμην.

πέτομαι, ἐπτόμην.

πλήσσω (ΠΛΑΙΩ), πεπληγόμην.

πυνθάνομαι (ΠΤΩ), ἐπυνθόμην.

τέμνω (τέμω), ἐταμόμην.

τέρπω, ἐταρπόμην.

τίκτω (ΤΕΚΩ), ἐτεκόμην.

τρέπω, ἐτρεπόμην.

NOTE. Some of these verbs have also a first aorist middle. Such are αἶρω, ἄλλομαι, τρέπω.

CONTRACT VERBS.

§ 116. Pure verbs in *αω*, *εω*, and *οω*, are contracted by the Attics in the *present* and *imperfect*.

NOTE 1. *Dissyllabic verbs* in *εω* are contracted only when *ε* and *ε* come together. E. g. *πλέω*, *πλέεις* *πλεῖς*, *πλέει* *πλεῖ*, *πλέον* *μεν*, *πλέετε* *πλεῖτε*, *πλέονσι*.

REMARK. *Δίω*, *bind*, deviates from this analogy (§ 116. N. 1). E. g. *δίουν* *δοῦν*, *διόμαι* *δοῦμαι*.

NOTE 2. For the contraction of *διδάω*, *ζάω*, *κτάω*, *τυτάω*, *σμάω*, *χράω*, *ψάω*, see above (§ 23. N. 1).

NOTE 3. The movable *ν* (§ 15. 1) is very seldom appended to the contracted third person singular of the imperfect active.

NOTE 4. The Epic dialect sometimes changes the radical vowel *ε* into *ει*. E. g. *ὄκνεω* for *ὄκνειν*.

NOTE 5. The Epic contracts *έει* into *εῖαι*, and *έεο* into *εῖο*. E. g. *αἰδέει* *αἰδεῖται*, *αἰδέο* *αἰδεῖτο*, from *αἰδέομαι*. Sometimes it drops the second *ε*. E. g. *μυθεῖται* for *μυθεέται* from *μυθεόμαι*.

NOTE 6. The Epic protracts *ā* or *α* (contracted) into *αα* or *αα̃*, and *ω* (contracted) into *οω* or *ωω* or *ωο*, and *ω̃* into *οω̃*. E. g.

ἀγοράομαι, *ἀγοράεσθ* *ἀγοραῖσθ*, Epic *ἀγοράασθ*
πεδάω, *πεδῶ*, Epic *πεδόω* · *πεδάεις* *πεδάς*, Epic *πεδάας*
ἥβāω, *ἥβāουσα* *ἥβῶσα*, Epic *ἥβῶωσα* · *ἥβāοντες* *ἥβῶντες*,
 Epic *ἥβῶοντες*
αἰτιάομαι, *αἰτιάοιτο* *αἰτιῶτο*, Epic *αἰτιῶτο*.

In the Epic dialect, verbs in *οω* sometimes follow the analogy of verbs in *αω*. E. g. *δηῖόω*, *δηῖοοντο* *δηῖοῦντο*, Epic *δηῖόωντο* · *δηῖοοιεν* *δηῖοιεν*, Epic *δηῖῶεν*, as if from *δηῖάω*.

NOTE 7. In some instances the Epic changes the radical vowel *α* into *ω*. E. g. *ζάω*, *ζώω*. (§ 96. 19.)

NOTE 8. The Ionic very often changes the radical vowel *α* into *ε*. E. g. *φοιτέω* for *φοιτάω*.

NOTE 9. The Ionic often changes *αο* into *εω*. E. g. *μηχανῶνται* for *μηχανάονται* from *μηχανάομαι*.

ACTIVE VOICE.

INDICATIVE MOOD.

Present.

I honor

<i>S.</i>	τιμάω τιμῶ τιμάεις τιμᾷς τιμάει τιμᾷ
<i>D.</i>	τιμάομεν τιμῶμεν τιμάετον τιμᾶτον τιμάετον τιμᾶτον
<i>P.</i>	τιμάομεν τιμῶμεν τιμάετε τιμᾶτε τιμάουσι(ν) τιμῶσι(ν)

I love

<i>S.</i>	φιλέω φιλῶ φιλέεις φιλεῖς φιλέει φιλεῖ
<i>D.</i>	φιλέομεν φιλοῦμεν φιλέετον φιλεῖτον φιλέετον φιλεῖτον
<i>P.</i>	φιλέομεν φιλοῦμεν φιλέετε φιλεῖτε φιλέουσι(ν) φιλοῦσι(ν)

I manifest

<i>S.</i>	δηλώω δηλῶ δηλόεις δηλοῖς δηλόει δηλοῖ
<i>D.</i>	δηλόομεν δηλοῦμεν δηλόετον δηλοῦτον δηλόετον δηλοῦτον
<i>P.</i>	δηλόομεν δηλοῦμεν δηλόετε δηλοῦτε δηλόουσι(ν) δηλοῦσι(ν)

Imperfect.

<i>S.</i>	ἐτίμαον ἐτίμων ἐτίμαεις ἐτίμας ἐτίμαε ἐτίμα
<i>D.</i>	ἐτιμάομεν ἐτιμῶμεν ἐτιμάετον ἐτιμᾶτον ἐτιμαέτην ἐτιμάτην
<i>P.</i>	ἐτιμάομεν ἐτιμῶμεν ἐτιμάετε ἐτιμᾶτε ἐτίμαον ἐτίμων

<i>S.</i>	ἐφίλεον ἐφίλουν ἐφίλεεις ἐφίλεις ἐφίλεε ἐφίλει
<i>D.</i>	ἐφιλέομεν ἐφιλοῦμεν ἐφιλέετον ἐφιλεῖτον ἐφιλεέτην ἐφιλείτην
<i>P.</i>	ἐφιλέομεν ἐφιλοῦμεν ἐφιλέετε ἐφιλεῖτε ἐφίλεον ἐφίλουν

<i>S.</i>	ἐδήλοον ἐδήλουν ἐδήλοεις ἐδήλους ἐδήλοε ἐδήλω
<i>D.</i>	ἐδηλόομεν ἐδηλοῦμεν ἐδηλόετον ἐδηλοῦτον ἐδηλοέτην ἐδηλούτην
<i>P.</i>	ἐδηλόομεν ἐδηλοῦμεν ἐδηλόετε ἐδηλοῦτε ἐδήλοον ἐδήλουν

SUBJUNCTIVE MOOD.

<i>S.</i> τιμάω τιμῶ τιμάης τιμᾶς τιμάῃ τιμᾶ	<i>S.</i> φιλέω φιλῶ φιλέης φιλῆς φιλέῃ φιλῇ	<i>S.</i> δηλόω δηλῶ δηλόης δηλοῖς δηλόῃ δηλοῖ
<i>D.</i> τιμάωμεν τιμῶμεν τιμάητον τιμᾶτον τιμάητον τιμᾶτον	<i>D.</i> φιλέωμεν φιλῶμεν φιλέητον φιληῖτον φιλέητον φιληῖτον	<i>D.</i> δηλόωμεν δηλῶμεν δηλόητον δηλώτον δηλόητον δηλώτον
<i>P.</i> τιμάωμεν τιμῶμεν τιμάητε τιμᾶτε τιμάωσι(ν) τιμῶσι(ν)	<i>P.</i> φιλέωμεν φιλῶμεν φιλέητε φιληῖτε φιλέωσι(ν) φιλῶσι(ν)	<i>P.</i> δηλόωμεν δηλῶμεν δηλόητε δηλώτε δηλόωσι(ν) δηλῶσι(ν)

OPTATIVE MOOD.

<i>S.</i> τιμάοιμι τιμῶιμι τιμάοις τιμῶς τιμάοι τιμῶ	<i>S.</i> φιλέοιμι φιλοῖμι φιλέοις φιλοῖς φιλέοι φιλοῖ	<i>S.</i> δηλόοιμι δηλοῖμι δηλόοις δηλοῖς δηλόοι δηλοῖ
<i>D.</i> τιμάοιμεν τιμῶιμεν τιμάοιτον τιμῶιτον τιμαοίτην τιμώτην	<i>D.</i> φιλέοιμεν φιλοῖμεν φιλέοιτον φιλοῖτον φιλοοίτην φιλοίτην	<i>D.</i> δηλόοιμεν δηλοῖμεν δηλόοιτον δηλοῖτον δηλοοίτην δηλοίτην
<i>P.</i> τιμάοιμεν τιμῶιμεν τιμάοιτε τιμῶτε τιμάοιεν τιμῶιεν	<i>P.</i> φιλέοιμεν φιλοῖμεν φιλέοιτε φιλοῖτε φιλέοιεν φιλοῖεν	<i>P.</i> δηλόοιμεν δηλοῖμεν δηλόοιτε δηλοῖτε δηλόοιεν δηλοῖεν

Or thus (§ 87. N. 2).

τιμῶην, ὥης, ὡή
 ὤημεν, ὤητον, ὤήτην
 ὤημεν, ὤητε, ὤησαν
 φιλοῖην, οἶης, οἶή
 οἶημεν, οἶητον, οἶήτην
 οἶημεν, οἶητε, οἶησαν
 δηλοῖην, οἶης, οἶή
 οἶημεν, οἶητον, οἶήτην
 οἶημεν, οἶητε, οἶησαν

IMPERATIVE MOOD.

<i>S.</i> τιμας τιμα τιμαέτω τιμάτω	<i>S.</i> φίλες φίλει φιλεέτω φιλείτω	<i>S.</i> δήλος δήλου δηλοέτω δηλούτω
<i>D.</i> τιμάετον τιμάτον τιμαέτων τιμάτων	<i>D.</i> φιλέστον φιλείτον φιλεέτων φιλείτων	<i>D.</i> δηλόεστον δηλούτον δηλοέτων δηλούτων
<i>P.</i> τιμάετε τιμάτε τιμαέτωσαν οἱ τιμαόντων τιμάτωσαν οἱ τιμώντων	<i>P.</i> φιλέετε φιλείτε φιλεέτωσαν οἱ φιλεόντων φιλείτωσαν οἱ φιλούντων	<i>P.</i> δηλόεστε δηλούτε δηλοέτωσαν οἱ δηλοόντων δηλούτωσαν οἱ δηλούντων

INFINITIVE MOOD.

τιμάειν τιμᾶν	φιλέειν φιλεῖν	δηλόειν δηλοῦν
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PARTICIPLE.

τιμάων, άουσα, άον τιμών, ὤσα, ὦν G. άοντος, ὠντος	φιλέων, έουσα, έον φιλών, οὔσα, οὔν G. έοντος, οὔντος	δηλών, όουσα, όον δηλών, οὔσα, οὔν G. όοντος, οὔντος
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PASSIVE AND MIDDLE.

INDICATIVE MOOD. — Present.

<i>S.</i> τιμάομαι τιμῶμαι τιμάη τιμᾷ τιμάεται τιμᾶται	<i>S.</i> φιλέομαι φιλοῦμαι φιλήη οἱ -έει φιλήη οἱ -εῖ φιλέεται φιλεῖται	<i>S.</i> δηλόομαι δηλοῦμαι δηλόη δηλοῖ δηλόεται δηλοῦται
<i>D.</i> τιμαόμεθον τιμώμεθον τιμάεσθον τιμᾶσθον τιμάεσθον τιμᾶσθον	<i>D.</i> φιλεόμεθον φιλούμεθον φιλέεσθον φιλεῖσθον φιλέεσθον φιλεῖσθον	<i>D.</i> δηλοόμεθον δηλούμεθον δηλόεσθον δηλοῖσθον δηλόεσθον δηλοῖσθον
<i>P.</i> τιμαόμεθα τιμώμεθα τιμάεσθε τιμᾶσθε τιμάονται τιμῶνται	<i>P.</i> φιλεόμεθα φιλούμεθα φιλέεσθε φιλεῖσθε φιλέονται φιλούνται	<i>P.</i> δηλοόμεθα δηλούμεθα δηλόεσθε δηλοῖσθε δηλόονται δηλούνται

Imperfect.

S. τιμαόμην
τιμώμην
τιμάου
τιμῶ
τιμάετο
τιμάτο

S. ἐφιλεόμην
ἐφιλούμην
ἐφιλέου
ἐφιλοῦ
ἐφιλείετο
ἐφιλείτο

S. ἐδηλοόμην
ἐδηλούμην
ἐδηλόου
ἐδηλοῦ
ἐδηλόετο
ἐδηλότο

D. τιμαόμεθον
τιμώμεθον
τιμάεσθον
τιμᾶσθον
τιμαέσθην
τιμάσθην

D. ἐφιλεόμεθον
ἐφιλούμεθον
ἐφιλέεσθον
ἐφιλεῖσθον
ἐφιλεσθην
ἐφιλείσθην

D. ἐδηλοόμεθον
ἐδηλούμεθον
ἐδηλόεσθον
ἐδηλοῦσθον
ἐδηλοέσθην
ἐδηλούσθην

P. τιμαόμεθα
τιμώμεθα
τιμάεσθαι
τιμᾶσθαι
τιμάοντο
τιμῶντο

P. ἐφιλεόμεθα
ἐφιλούμεθα
ἐφιλέεσθαι
ἐφιλεῖσθαι
ἐφιλέοντο
ἐφιλοῦντο

P. ἐδηλοόμεθα
ἐδηλούμεθα
ἐδηλόεσθαι
ἐδηλοῦσθαι
ἐδηλόοντο
ἐδηλοῦντο

SUBJUNCTIVE MOOD.

S. τιμάωμαι
τιμῶμαι
τιμάῃ
τιμᾷ
τιμάηται
τιμάται

S. φιλέωμαι
φιλῶμαι
φιλέῃ
φιλῇ
φιλέηται
φιλήται

S. δηλόωμαι
δηλῶμαι
δηλόῃ
δηλοῖ
δηλόηται
δηλῶται

D. τιμαόμεθον
τιμώμεθον
τιμάησθον
τιμᾶσθον
τιμάησθον
τιμᾶσθον

D. φιλεώμεθον
φιλῶμεθον
φιλέησθον
φιλησθον
φιλέησθον
φιλησθον

D. δηλοώμεθον
δηλῶμεθον
δηλόησθον
δηλῶσθον
δηλόησθον
δηλῶσθον

P. τιμαόμεθα
τιμώμεθα
τιμάησθαι
τιμᾶσθαι
τιμάωνται
τιμῶνται

D. φιλεώμεθα
φιλῶμεθα
φιλέησθαι
φιλησθαι
φιλέωνται
φιλῶνται

P. δηλοώμεθα
δηλῶμεθα
δηλόησθαι
δηλῶσθαι
δηλόωνται
δηλῶνται

OPTATIVE MOOD.

<i>S.</i> τιμαίμην τιμῶμην τιμάοιο τιμῶο τιμάοιτο τιμῶιτο	<i>S.</i> φιλείμην φιλοίμην φιλέοιο φιλοῖο φιλέοιτο φιλοῖτο	<i>S.</i> δηλοίμην δηλοίμην δηλόοιο δηλοῖο δηλόοιτο δηλοῖτο
<i>D.</i> τιμαίμεθον τιμῶμεθον τιμάοισθον τιμῶσθον τιμαόισθην τιμῶσθην	<i>D.</i> φιλείμεθον φιλοίμεθον φιλέοισθον φιλοῖσθον φιλεόισθην φιλοῖσθην	<i>D.</i> δηλοίμεθον δηλοίμεθον δηλόοισθον δηλοῖσθον δηλοόισθην δηλοῖσθην
<i>P.</i> τιμαίμεθα τιμῶμεθα τιμάοισθε τιμῶσθε τιμάοιντο τιμῶντο	<i>P.</i> φιλείμεθα φιλοίμεθα φιλέοισθε φιλοῖσθε φιλέοιντο φιλοῖντο	<i>P.</i> δηλοίμεθα δηλοίμεθα δηλόοισθε δηλοῖσθε δηλοοίντο δηλοῖντο

IMPERATIVE MOOD.

<i>S.</i> τιμάου τιμῶ τιμαέσθω τιμάσθω	<i>S.</i> φίλτου φιλοῦ φιλέεσθω φιλείσθω	<i>S.</i> δηλόου δηλοῦ δηλοέσθω δηλούσθω
<i>D.</i> τιμάεσθον τιμᾶσθον τιμαέσθων τιμάσθων	<i>D.</i> φιλέεσθον φιλεῖσθον φιλέεσθων φιλείσθων	<i>D.</i> δηλόεσθον δηλοῦσθον δηλοέσθων δηλούσθων
<i>P.</i> τιμάεσθε τιμᾶσθε τιμαέσθωσαν οἱ τιμαέσθων τιμάσθωσαν οἱ τιμάσθων	<i>P.</i> φιλέεσθε φιλεῖσθε φιλέεσθωσαν οἱ φιλέεσθων φιλείσθωσαν οἱ φιλείσθων	<i>P.</i> δηλόεσθε δηλοῦσθε δηλοέσθωσαν οἱ δηλοέσθων δηλούσθωσαν οἱ δηλούσθων

INFINITIVE MOOD.

τιμάεσθαι τιμᾶσθαι	φιλέεσθαι φιλεῖσθαι	δηλόεσθαι δηλοῦσθαι
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PARTICIPLE.

τιμαόμενος, η, ον τιμώμενος, η, ον	φιλεόμενος, η, ον φιλούμενος, η, ον	δηλοόμενος, η, ον δηλούμενος, η, ον
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VERBS IN *MI*.

§ 117. 1. Some verbs in *αω, εω, οω, υω*, form their *present* and *imperfect*, and their *second aorist active* and *middle*, by dropping *ω*, and annexing the terminations *without* the connecting vowels. (§§ 84: 85.)

The *augment* of the past tenses of verbs in *μι* follows the general rules (§§ 78–80).

NOTE 1. All verbs in *μι* may be inflected like verbs in *ω*. E. g. *τιθέω, ἔω*, *ἔω*, for *τιθῆμι, ἔσ, ἔσ*, imperf. *ἔτιθον, ἔσ, ἔ*, for *ἔτιθῃ, ἔσ, ἔ*.

2. The radical vowel (*α, ε, ο, υ*) is *lengthened* in the *singular* of the *present* and *imperfect* INDICATIVE ACTIVE. *Α* and *ε* become *η*, and *ο* becomes *ω*.

The first and third persons singular of the present indicative active end in *μι, σι*, respectively. (§ 84. N. 1.) E. g.

ἰστάω gives *ἰστημι, ἥσ, ἥσι· ἰστην, ἥσ, ἥ·*
τιθέω “ *τίθῃμι, ἥσ, ἥσι· ἐτίθην, ἥσ, ἥ·*
διδόω “ *δίδωμι, ὥσ, ὡσι· ἐδίδων, ὥσ, ὡ·*
δεικνύω “ *δείκνυμι, ὅσ, ὅσι· ἐδείκνυν, ὅσ, ὅ·*

NOTE 2. The termination *ναι* of the *third person plural* of the indicative active is often changed into *ᾶσι*. E. g. *τίθῃμι, τιθείᾶσι* for *τιθείσι*, that is, for *τιθέναι*, (§ 12. 5.)

3. The INDICATIVE PASSIVE and MIDDLE generally retains the *short* vowel of the root. E. g.

ἰστάω, ἰστημι, pass. *ἵσταμαι, ασαι, ασαι· ἰστάμην, ασο, ατο·*
τιθέω, τίθῃμι, “ *τίθεμαι, εσαι, εσαι· ἐτίθέμην, εσο, ετο·*
διδόω, δίδωμι, “ *δίδομαι, οσαι, οσαι· ἐδιδόμην, οσο, οτο·*
δεικνύω, δείκνυμι, “ *δείκνυμαι, υσαι, υσαι· ἐδείκνύμην, υσο, υτο·*

NOTE 3. The terminations *σαι, σο*, of the *second person singular*, often drop the *σ*, and are contracted with the radical vowel. E. g. *τίθῃμι, τίθεμαι, τίθεσαι, τίθεται* contracted *τίθῃ*.

The old writers (as Homer, Hesiod, Herodotus) generally use the uncontracted second person singular.

4. The SUBJUNCTIVE of verbs in *ημι* and *ωμι* takes the connecting vowels and is contracted. In this case *αη* and *ωη* are contracted into *η* and *ω* respectively. The subjunctive of verbs in *υμι* follows the analogy of *τύπτω*. E. g.

ἰστάω, ἰστημι subj. *ἰστάω, ᾄης, ᾄῃ* contracted *ἰστώ, ῆς, ῆ*
τιθέω, τίθῃμι “ *τιθέω, ἔης, ἔῃ* “ *τιθώ, ῆς, ῆ*
διδόω, δίδωμι “ *διδόω, ὄης, ὄῃ* “ *διδώ, ῶς, ῶ*
δεικνύω, δείκνυμι “ *δεικνύω, ὕης, ὕῃ*.

NOTE 4. In some instances the subjunctive of verbs in *μι* rejects the connecting vowel. E. g. *διασκηδάνομαι*, *διασκηδάνῃσι* for *διασκηδανῶν*. Such forms may be easily mistaken for the corresponding ones of the indicative. (§ 86. N. 2.)

5. The OPTATIVE ACTIVE of verbs in *ημι* and *ωμι* annexes to the root of the verb the endings *ην*, *ης*, *η*, dual *ητον*, *ητην*, plural *ημεν*, *ητε*, *ησαν*, preceded by *ι*. E. g.

ἰστάω, ἰστημι	opt. act. ἰσταίην, αἰης, αἶη
τιθέω, τίθημι	“ τιθείην, εἰης, εἶη
διδόω, δίδωμι	“ διδοίην, οἰης, οἶη.

The optative active of verbs in *υμι* follows the analogy of *τύπτω*. E. g. *δεικνύω*, *δεικνυμι*, *δεικνύοιμι*, *ύοις*, *ύοι*.

NOTE 5. The *dual* and *plural* of the optative active often drop *η* in which case *ησαν* becomes *εσ*. See the paradigms.

NOTE 6. In a few instances, the diphthong *υ* in the optative active of verbs in *αμι* is changed into *φ*. E. g. *δίδωμι*, 2 aor. opt. *δῆφν*, *δῆφς*, for *δείην*, *δείης*.

6. The OPTATIVE PASSIVE and MIDDLE of verbs in *ημι* and *ωμι* annexes the terminations (§ 87), likewise preceded by an *ι*. E. g.

ἰστάω, ἰστημι	opt. pas. ἰσταίμην, αἶο, αἶτο
τιθέω, τίθημι	“ τιθείμην, εἶο, εἶτο
διδόω, δίδωμι	“ διδοίμην, οἶο, οἶτο

The optative passive and middle of verbs in *υμι* follows the analogy of *τύπτω*. E. g. *δεικνύω*, *δεικνυμι*, *δεικνυόμην*, *ύοιο*, *ύοιτο*.

NOTE 7. In some instances, the optative of verbs in *υμι* is formed after the analogy of verbs in *ημι* or *ωμι*. E. g. *δαίνύω*, *δαίνυμι*, pres. mid. opt. 3d pers. sing. *δαίνῃτο* (more analogically *δαίνῃτο*).

7. The IMPERATIVE annexes the terminations to the root. (§ 88. 1.) E. g.

ἰστάω, ἰστημι	imperat. ἵσταθι, ἄτω · ἵστασο, ἄσθω ·
τιθέω, τίθημι	“ τίθετι (§ 14. N. 4), ἔτω · τίθεσο, ἔσθω ·
διδόω, δίδωμι	“ δίδοθι, ὅτω · δίδοσο, ὅσθω ·
δεικνύω, δεικνυμι	“ δεικνυθι, ὕτω · δεικνυσο, ὕσθω.

NOTE 8. The *second person singular* of the imperative *active* sometimes drops *θι*, and lengthens the radical vowel. E. g. *ἵστημι*, *ἵστη* for *ἵσταθι* · *δεικνυμι*, *δείκνυ* for *δεικνυθι*.

NOTE 9. The termination *σο* of the *second person singular* of the imperative *passive* and *middle* often drops the *σ*, and is contracted with the radical vowel. E. g. *ἵστημι*, *ἵστασο*, *ἵταο* contracted *ἵτω*.

8. The INFINITIVE ACTIVE annexes *ναι* to the root of the verb. E. g.

ἰστάω, ἴστημι	inf. act.	ἰστάναι
τιθέω, τίθημι	"	τιθέναι
διδόω, δίδωμι	"	διδόναι
δεικνύω, δείκνυμι	"	δεικνύναι.

9. The INFINITIVE PASSIVE and MIDDLE annexes *σθαι* to the root. E. g.

ἰστάω, ἴστημι	inf. pas. & mid.	ἴσασθαι, στάσθαι
τιθέω, τίθημι	"	τιθῆσθαι, θέσθαι
διδόω, δίδωμι	"	διδόσθαι, δόσθαι
δεικνύω, δείκνυμι	"	δεικνυσθαι.

10. The root of the PARTICIPLE ACTIVE is formed by annexing *ντ* to the root of the verb. E. g.

ἰστάω, ἴστημι	part. act.	ἰστάς, ἄντος, (§ 36. 2)
τιθέω, τίθημι	"	τιθείς, έντος, (ibid.)
διδόω, δίδωμι	"	διδούς, όντος, (ibid.)
δεικνύω, δείκνυμι	"	δεικνύς, έντος, (ibid.)

11. The PARTICIPLE PASSIVE and MIDDLE annexes *μενος* to the root of the verb. E. g.

ἰστάω, ἴστημι	part. pas. & mid.	ἰσάμενος, στάμενος
τιθέω, τίθημι	"	τιθέμενος, θέμενος
διδόω, δίδωμι	"	διδόμενος, δόμενος
δεικνύω, δείκνυμι	"	δεικνύμενος.

12. The SECOND AORIST ACTIVE lengthens the radical vowel throughout the *indicative* and *imperative*, and in the *infinitive*. *A*, when it is not preceded by ρ, becomes η. E. g. βιβάω, βίβημι,

2 aor. ἔβην, ης, η, ητον, ἦτην, ημεν, ἦτε, ησαν· imperat. βῆθι, ἦτω, ἦτον, ἦτων, ἦτε, ἦτωσαν· infin. βῆναι.

NOTE 10. KTHMI and OTTHMI retain the short vowel in the second aorist active. See the Anomalous κτείνω and οὐτάω. See also πλώω.

Δίδωμι and τίθημι lengthen the vowel only in the singular of the second aorist indicative, and in the second aorist infinitive. See the paradigms.

NOTE 11. The second person singular of the second aorist imperative, in a few instances, takes ε instead of Σι. See the Anom. δίδωμι, ἔχω, ἵμι, τίθημι, φρίω.

NOTE 12. The imperatives βῆθι and στήθι, from βίβημι and ἴστημι, in composition, often drop Σι, and change η into ε. E. g. κατέβα for κατέβηθι.

NOTE 13. The verbs τίθημι, ἵμι, and δίδωμι, lengthen ε and ο into υ and ω in the second aorist active infinitive: thus, θύναι, εἶναι, δούναι.

NOTE 14. KTIMI, ΠIMI, ΦΘIMI, and ΠΛΩMI, in some of the parts of the second aorist follow the analogy of verbs in ημι or ωμι. See the Anomalous KTIΩ, πίνω, φθίνω, and πλώω.

NOTE 15. In a few instances, the SECOND AORIST MIDDLE lengthens the radical vowel in the *indicative*, *imperative*, *infinitive*, and *participle*. See the Anomalous βάλλω, κίχάνω, δύνημι, πίμπλημι.

NOTE 16. Those verbs in υμι, of which the present is used.

have no second aorist. On the other hand, when the second aorist is used, the present is obsolete. E. g. *δείκνυμι* has no second aorist; and *ἔφθν* comes from the obsolete *φτμι*.

In order, therefore, to complete the paradigm of verbs in *μι*, the second aorist of *ATMI* is subjoined to *δείκνυμι*.

NOTE 17. DIALECTS. (1) In the INDICATIVE the Doric has *τι, ντι*, for *σι, νσι*. E. g. *τίθῃτι, τιθέντι*. (§ 84. N. 6.)

(2) In the *imperfect* and *second aorist* indicative, the Epic and Ionic dialects often use *σπον, σπόμην*, in which case the radical vowel always remains short. E. g. *τίθῃμι, τίθεσπον* for *τίθην · ἴστημι, σιάσπον* for *ἔστην*. (§ 85. N. 5.)

(3) The Epic often drops *σα* in the *third person plural* of the *imperfect* and *second aorist* active indicative, in which case the preceding long vowel is shortened. E. g. *ἴστημι, ἔσταν* for *ἔστησαν · τίθῃμι, ἐτίθεν* for *ἐτίθεσαν · ATMI, ἔδυν* for *ἔδυσαν*.

(4) The Ionic often uses *αται, ατο*, in the indicative passive and middle. E. g. *τίθῃμι, τιθέαται, ἐτιθέατο*. (§ 84. N. 6.)

(5) The Epic and Ionic often use the uncontracted SUBJUNCTIVE. E. g. *τίθῃμι, θείω* for *θῶ*.

(6) Sometimes the Epic, in the subjunctive, lengthens the radical vowel *ε* into *ει* or *η*. E. g. *τίθῃμι, θείω, θήης*, for *θείω, θής*. (§ 116. N. 4.)

(7) It sometimes shortens the connecting vowels of the subjunctive. E. g. *τίθῃμι, θείομεν* for *θείωμεν*. (§ 86. N. 3.)

(8) In the *third person singular* of the subjunctive active, it sometimes uses *σι*. E. g. *δίδωμι, δῶσι* for *δῶ*. (§ 86. N. 2.)

(9) Verbs in *ωμι* sometimes change the radical *ο* into *ω* in the subjunctive. E. g. *δίδωμι, δώω, δώης*, for *δῶ, δῶς*.

(10) The epic poets sometimes lengthen the radical vowel in the INFINITIVE ACTIVE, and PARTICIPLE PASSIVE and MIDDLE. E. g. *τίθῃμι, τιθήμεναι, τιθήμερος · δίδωμι, διδούναι*.

NOTE 18. ACCENT. The rules stated above (§ 93) apply also to verbs in *μι*. We only observe here that,

(1) The accent of the regular *third person plural* of the indicative active deviates from the rule § 93. 1.

(2) The dissyllabic forms of the *present active indicative* of *αίμι* and *φημί*, deviate from the rule (§ 93. 2). In composition, however, they follow the rule.

(3) The *infinitive active* takes the accent on the penult. E. g. *ιστάναι*. Except the Epic infinitive in *μιναι*, as *τιθήμιναι*.

(4) The *participle active* takes the accent on the last syllable. E. g. *ιστάς, τιθείς*.

(5) When the syllabic augment is omitted (§ 78. N. 3), long monosyllabic forms take the circumflex. E. g. *γινῶ* for *ἴγνω* from *γινώσκω*.

(6) For the accent of the *subjunctive* and *optative passive* of *ἴστημι* and *δίδωμι*, see the paradigms.

Δίδωμι sometimes throws the accent back on the antepenult in the *subjunctive* and *optative passive*, when the last syllable permits it (§ 20). *Ἰσσημι* sometimes does the same in the *optative passive*.

Synopti-

ACTIVE

INDICATIVE. SUBJUNCTIVE. OPTATIVE.

Present.	ἴστημι	ἴσῳ	ἴσταίνην
Imperfect.	ἴστην		
Aorist 2.	ἔστην	στῳ	σταίνην
Present.	τίθημι	τιθῳ	τιθείην
Imperfect.	ἐτίθην		
Aorist 2.	ἔθην	θῳ	θείην
Present.	δίδωμι	διδῳ	διδοίην
Imperfect.	ἐδίδων		
Aorist 2.	ἔδων	δῳ	δοίην
Present.	δείκνυμι	δεικνύω	δεικνύοιμι
Imperfect.	ἐδείκνυν		
Aorist 2.	ἔδυν	δύω	δύην

PASSIVE AND

Present.	ἴσταμαι	ἴσῳμαι	ἴσταίμην
Imperfect.	ἴσάμην		
2 Aor. Mid.	ἔσάμην	στῳμαι	σταίμην
Present.	τίθεμαι	τιθῳμαι	τιθείμην
Imperfect.	ἐτιθέμην		
2 Aor. Mid.	ἔθέμην	θῳμαι	θείμην
Present.	δίδομαι	διδῳμαι	διδοίμην
Imperfect.	ἐδιδόμην		
2 Aor. Mid.	ἔδόμην	δῳμαι	δοίμην
Present.	δείκνυμαι	δεικνύωμαι	δεικνυοίμην
Imperfect.	ἐδείκνυμην		
2 Aor. Mid.	ἔδύμην	δύωμαι	δύμην

cal Table.

VOICE.

IMPERATIVE.	INFINITIVE.	PARTICIPLE.
ἴσταθι	ἰστάναι	ἰστάς
στῆθι	στῆναι	στάς
τίθει	τιθέναι	τιθείς
θίει	θεῖναι	θείς
δίδοθι	διδόναι	διδούς
δόθι	δοῦναι	δούς
δείκνυθι	δεικνύναι	δεικνύς
δύθι	δύναι	δύς

MIDDLE.

ἴστασο	ἰστασθαι	ἰστάμενος
στάσο	στάσθαι	στάμενος
τίθισο	τιθίσθαι	τιθέμενος
θίεσο	θείσθαι	θέμενος
δίδοσο	διδόσθαι	διδόμενος
δόσο	δόσθαι	δόμενος
δείκνυσο	δείκνυσθαι	δεικνύμενος
δύσο	δύσθαι	δύμενος

ACTIVE VOICE.

INDICATIVE MOOD.

Present.

	<i>I place</i>	<i>I put</i>	<i>I give</i>	<i>I show</i>
<i>S.</i>	ἵστημι ἵστης ἵστησι(ν)	τίθημι τίθης τίθησι(ν)	δίδωμι δίδως δίδωσι(ν)	δείκνυμι δείκνυς δείκνυσι(ν)
<i>D.</i>	ἵσταμεν ἵστατον ἵστατον	τίθεμεν τίθετον τίθετον	δίδομεν δίδοτον δίδοτον	δείκνυμεν δείκνυτον δείκνυτον
<i>P.</i>	ἵσταμεν ἵστατε ἵστασιν(ν)	τίθεμεν τίθετε τιθεῖσιν(ν) or τιθέασιν(ν)	δίδομεν δίδοτε διδούσιν(ν) or διδόασιν(ν)	δείκνυμεν δείκνυτε δεικνύσιν(ν) or δεικνύασιν(ν)

Imperfect.

<i>S.</i>	ἵστην ἵστης ἵστη	τίθην τίθης τίθη	δίδων δίδως δίδω	δείκνυν δείκνυς δείκνυ
<i>D.</i>	ἵσταμεν ἵστατον ἵσταν	τίθεμεν τίθετον τιθέτην	δίδομεν δίδοτον διδότην	δείκνυμεν δείκνυτον δεικνύτην
<i>P.</i>	ἵσταμεν ἵστατε ἵστασαν	τίθεμεν τίθετε τίθεισαν	δίδομεν δίδοτε δίδοσαν	δείκνυμεν δείκνυτε δείκνυσαν

Second Aorist.

<i>S.</i>	ἕστην ἕστης ἕστη	ἔθην ἔθης ἔθη	ἔδων ἔδως ἔδω	ἔδυν ἔδυς ἔδυν
<i>D.</i>	ἕστημεν ἕστητον ἕστήτην	ἔθεμεν ἔθετον ἐθέτην	ἔδομεν ἔδοτον ἐδότην	ἔδυμεν ἔδυτον ἐδύτην
<i>P.</i>	ἕστημεν ἕστητε ἕστησαν	ἔθεμεν ἔθετε ἔθεσαν	ἔδομεν ἔδοτε ἔδοσαν	ἔδυμεν ἔδυτε ἔδυσαν

SUBJUNCTIVE MOOD.

Present.

<i>S.</i>	ἴσῳ	τιθῳ	διδῳ	δεικνύῳ
	ἴσῃς	τιθῃς	διδῃς	δεικνύῃς
	ἴσῃ	τιθῃ	διδῃ	δεικνύῃ
<i>D.</i>	ἴσῳμεν	τιθῳμεν	διδῳμεν	δεικνύομεν
	ἴσῃτον	τιθῃτον	διδῳτον	δεικνύῃτον
	ἴσῃτον	τιθῃτον	διδῳτον	δεικνύῃτον
<i>P.</i>	ἴσῳμεν	τιθῳμεν	διδῳμεν	δεικνύομεν
	ἴσῃτε	τιθῃτε	διδῳτε	δεικνύῃτε
	ἴσῳσι(ν)	τιθῳσι(ν)	διδῳσι(ν)	δεικνύοσι(ν)

Second Aorist.

σῳ in-	θῳ inflected	δῳ inflected	δύω (§ 117. 4.)
flect. like	like the	like the	
the Pres.	Pres.	Pres.	

OPTATIVE MOOD.

Present.

<i>S.</i>	ἴσταιην	τιθείην	διδοίην	δεικνύοιμι
	ἴσταιης	τιθείης	διδοίης	δεικνύοις
	ἴσταιη	τιθείη	διδοίη	δεικνύοι
<i>D.</i>	ἴσταιημεν	τιθείημεν	διδοίημεν	δεικνύοιμεν
	ἴσταιήτον	τιθείήτον	διδοίήτον	δεικνύοιτον
	ἴσταιήτην	τιθείήτην	διδοιήτην	δεικνυοίτην
<i>P.</i>	ἴσταιημεν	τιθείημεν	διδοίημεν	δεικνύοιμεν
	ἴσταιήτε	τιθείήτε	διδοιήτε	δεικνύοιτε
	ἴσταιησαν	τιθείησαν	διδοίησαν	δεικνύοιεν

Or thus (§ 117. N. 5)

<i>D.</i>	ἴσταῖτον	τιθεῖτον	διδοῖτον
	ἴσταῖτην	τιθεῖτην	διδοῖτην
<i>P.</i>	ἴσταῖμεν	τιθεῖμεν	διδοῖμεν
	ἴσταῖτε	τιθεῖτε	διδοῖτε
	ἴσταῖεν	τιθεῖεν	διδοῖεν

Second Aorist.

σταίην in-	θείην inflect.	δοίην inflect.	δύην
flect. like	like the	like the	
the Pres.	Pres.	Pres.	(§ 117. N. 7.)

IMPERATIVE MOOD.

Present.

<i>S.</i>	ἵσταθι or ἵστη ἱσταίτω	τίθει τιθέτω	δίδοθι διδότω	δείκνυθι or δείκνυ δεικνύτω
<i>D.</i>	ἵστατον ἱσταίων	τίθειτον τιθέτων	δίδοτον διδότων	δείκνυστον δεικνύτων
<i>P.</i>	ἵστατε ἱσταίωσαν or ἱσάντων	τίθετε τιθέτωσαν or τιθέντων	δίδοτε διδότωσαν or διδόντων	δείκνυτε δεικνύωσαν or δεικνύντων

Second Aorist.

<i>S.</i>	στήθι στήτω	θίε or θές θίτω	δόθι or δός δότω	δῦθι δύτω
<i>D.</i>	στήιον στήτων	θίετον θίτων	δότον δότων	δῦτον δύτων
<i>P.</i>	στήτε στήτωσαν or στάντων	θίετε θίτωσαν or θίντων	δοίτε δότωσαν or δόντων	δύτε δύτωσαν or δύντων

INFINITIVE MOOD.

Pres. ἱσάναι	τιθέναι	διδόναι	δεικνύναι
2 Aor. στήναι	θείναι	δοῦναι	δύναι

PARTICIPLE.

Pres. ἱστάς	τιθείς	διδούς	δεικνύς
2 Aor. στάς	θείς	δούς	δύς

PASSIVE AND MIDDLE.

INDICATIVE MOOD.

Present.

<i>S.</i>	ἵσταμαι ἱστασαι ἵσταται	τίθεμαι τιθέσαι or τίθη τίθεται	δίδομαι διδόσαι δίδοται	δείκνυμαι δεικνυσαι δείκνυται
<i>D.</i>	ἱστάμεθον ἱστασθον ἱστασθον	τιθέμεθον τιθέσθον τιθέσθον	διδόμεθον διδοςθον διδοςθον	δεικνύμεθον δεικνυσθον δεικνυσθον
<i>P.</i>	ἱστάμεθα ἱστασθε ἱστανται	τιθέμεθα τιθέσθε τίθενται	διδόμεθα διδοςθε δίδονται	δεικνύμεθα δεικνυσθε δείκνυνται

Imperfect.

S.	ἰσάμην ἴστασο or ἴστω ἴστατο	ἐτιθέμην ἐτίθεςο or ἐτίθου ἐτίθετο	ἐδιδόμην ἐδίδοσο or ἐδίδοι ἐδίδοτο	ἐδεικνύμην ἐδείκνυσο ἐδείκνυτο
D.	ἰσάμεθον ἴστασθον ἰσάσθην ἐτιθέμεθον ἐτίθεσθον ἐτιθέσθην ἐδιδόμεθον ἐδίδοσθον ἐδιδόσθην ἐδεικνύμεθον ἐδείκνυσθον ἐδεικνύσθην			
P.	ἰσάμεθα ἴστασθε ἴσταντο	ἐτιθέμεθα ἐτίθεσθε ἐτίθεντο	ἐδιδόμεθα ἐδίδοσθε ἐδίδοντο	ἐδεικνύμεθα ἐδείκνυσθε ἐδείκνυντο

Second Aorist Middle.

ἰσάμην inflected like the Imperf.	ἐτιθέμην inflected like the Imperf.	ἐδιδόμην inflected like the Imperf.	ἐδεικνύμην inflected like ἐδείκνυντο
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SUBJUNCTIVE MOOD.

Present

S.	ἰσῶμαι ἰσῇ ἰσῇται	τιθῶμαι τιθῇ τιθῇται	διδῶμαι διδῷ διδῷται	δεικνύωμαι δεικνύῃ δεικνύῃται
D.	ἰσώμεθον ἰσῇσθον ἰσῇσθον	τιθώμεθον τιθῇσθον τιθῇσθον	διδώμεθον διδῷσθον διδῷσθον	δεικνύώμεθον δεικνύῃσθον δεικνύῃσθον
P.	ἰσώμεθα ἰσῇσθε ἰσῶνται	τιθώμεθα τιθῇσθε τιθῶνται	διδώμεθα διδῷσθε διδῶνται	δεικνύώμεθα δεικνύῃσθε δεικνύωνται

Second Aorist Middle.

σῶμαι like the Present.	θῶμαι like the Present.	δῶμαι like the Present.	δύωμαι like δεικνύωμαι
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OPTATIVE MOOD.

Present.

<i>S.</i> ἵσταμην	τιθίμην	διδόμην	δείκνυμην
ἵσταῖο	τιθεῖο	διδοῖο	δεικνύοιο
ἵσταῖτο	τιθεῖτο	διδοῖτο	δεικνύοιτο
<i>D.</i> ἵσταίμεθον	τιθίμεθον	διδόίμεθον	δείκνυίμεθον
ἵσταῖσθον	τιθεῖσθον	διδοῖσθον	δεικνύοισθον
ἵσταίσθην	τιθείσθην	διδοῖσθην	δεικνυοίσθην
<i>P.</i> ἵσταίμεθα	τιθίμεθα	διδόίμεθα	δείκνυίμεθα
ἵσταῖσθε	τιθεῖσθε	διδοῖσθε	δεικνύοισθε
ἵσταίντο	τιθεῖντο	διδοῖντο	δεικνύοιντο

Second Aorist Middle.

σταίμην	θίμην	δόμην	δύμην
like the	like the	like the	(§ 117. N. 7.)
Present.	Present.	Present.	

IMPERATIVE MOOD.

Present.

<i>S.</i> ἵτασο	τίθεςο	δίδοσο	δείκνυσο
or ἵτω	or τίθου	or δίδου	
ἱτάσθω	τιθέσθω	διδόσθω	δεικνύσθω
<i>D.</i> ἱτασθον	τίθειςθον	δίδοσθον	δείκνυσθον
ἱτάσθων	τιθέσθων	διδόσθων	δεικνύσθων
<i>P.</i> ἱτασθε	τίθειςθε	δίδοσθε	δείκνυσθε
ἱτάσθωσαν	τιθέσθωσαν	διδόσθωσαν	δεικνύσθωσαν
or ἱτάσθων	or τιθέσθων	or διδόσθων	or δεικνύσθων

Second Aorist Middle.

στάσο	θέςο or θοῦ	δόσο or δοῦ	δύσο
like the	like the	like the	like
Present.	Present.	Present.	δείκνυσο.

INFINITIVE MOOD.

Pres. ἵτασθαι	τίθασθαι	δίδασθαι	δείκνυσθαι
2 A.M. στάσθαι	θῆσθαι	δόσθαι	δύσθαι

PARTICIPLE.

Pres. ἱστάμενος	τιθήμενος	διδόμενος	δείκνυμενος
2 A.M. στάμενος	θήμενος	δόμενος	δύμενος

REMARK. It is supposed that the aorist of verbs in *μι* originally ended in *ον*, *ομεν*, (§§ 105 : 115. 2.) Hence its name *second aorist*.

ANOMALOUS VERBS.

§ 118. 1. Anomalous verbs are those which have, or are supposed to have, *more than one present* (§ 96).

2. All verbal forms, which *omit the connecting vowel* (§ 85. 1), are anomalous; except the perfect and aorist passive (§§ 91: 92).

3. The following catalogue contains nearly all those verbs which are apt to perplex the learner.

REMARK. In this Grammar, obsolete or imaginary Presents (§ 96) and Nominatives (§ 46), are always printed in *capitals*. They are so printed "in order that the eye may not become accustomed, by means of the common letters, to a multitude of unused and merely imaginary forms, and thus rendered less capable of detecting barbarisms at first sight."

A.

ΑΑΣΩ, injure, A. **ἄασα** contracted **ἄσα**, A. Pass. **ἄασθην**, A. Mid. **ἄασάμην**. Pres. Mid. 3d pers. sing. **ἄσται**. (§ 109. N. 1.)

ἄγαμαι (**ΑΓΑΩ**, **ΑΓΗΜΙ**), admire, A. Pass. **ἡγάσθην**, F. Mid. **ἡγάσομαι**, A. Mid. (not Attic) **ἡγασάμην**. (§§ 117: 95. N. 1: 109. N. 1.)

The Present **ἄγῶμαι** or **ἄγαλομαι**, *am angry at, envy*, is used by the epic poets. (§ 96. 18.)

ἀγείρω (**ΑΓΕΡΩ**), collect, **ἄγε-ρῶ**, **ἡγείρω**, **ἀγήμερκα**, **ἀγήμερμαι**, **ἡγέροθην**, 2 A. Mid. **ἡγερόμην** (Epic), *Infin.* **ἄγερόσθαι**, *Part.* **ἄγρόμενος** for **ἄγερόμενος**. (§§ 96. 18: 81. 1: 26. 1.)

ἄγνυμι (**ΑΓΩ**), break, F. **ἄξω**, A. **ἔαξα** (rarely **ἦξα**), 2 Perf. **ἔαγα**, 2 A. Pass. **ἔαγην** or **ἔαγην**. (§§ 96. 9: 80. N. 2.)

NOTE. The simple **ΑΓΩ** was

originally **FAΓΩ**, whence **καυέξαι** (see **κατ᾿άγνυμι**), which originally was **καFFἔξαι**. (§§ 1. N. 1, 3: 10. N. 2.)

ἄγω, lead, **ἄξω**, **ἦξα**, Perf. **ἦχα** and **ἄγηχα**, **ἡγμαι**, **ἡχθην**, 2 A. **ἡγαγον**, 2 A. Mid. **ἡγαγόμεν**. (§§ 96. 19, N. 1: 81. 1.) The Perfect **ὄγηχα** is not Attic.

NOTE 1. **Ἀγέχα** is formed as follows: **ἄγω**, **ΑΓΑΓΩ**, **ΑΓΟΓΩ**, **ἡγοχα**, **ἄγηγοχα**, **ἄγηχα**. The omission of the second **γ** is accidental.

NOTE 2. In Homer we find Aor. Imperat. 2d pers. plur. **ἔξτε** for **ἔξατε**. (§ 88. N. 3.)

ἄλΩ, see **ἀνδάνω**.

ἄειρω (**ΑΙΕΡΩ**), regular, = **αἶρω**. The epic poets have Pluperf. Mid. 3d pers. sing. **ἄωρτο** for **ἦερτο**. (§ 96. 19.) **ἄειξω**, Epic, = **αὔξω**.

ἄημι (**ΑΕΩ**), blow, *Infin.* **ἀῆναι**, *Part.* **αἶς**, Imperf. **ἄην** (in Homer). Pres. Pass. **ἄημαι**. (§ 117. N. 17.)

αἰνέω, praise, **έσω** and **ἦσω**, **εσα**

and ἡσα, ἦκα, ἦμαι, ἐθην.
(§ 95. N. 2.)

αἰρέω, *take, choose*, ἦσω, ἦκα, ἦμαι, ἐθην. (§ 95. N. 2.)

From ἔλῶ, 2 A. εἶλον, 2 A. Mid. εἰλόμην, 2 F. ἐλῶ (rare).

In the Perfect, the Ionics prefix to this verb a sort of Attic reduplication with the smooth breathing, ἀερίηκα, ἀερίημαι. (§ 81.)

αἶρω (ΑΡΩ), *raise*, αἶρῶ, ἦρα, ἦκα, ἦρμαι, ἦρθην. (§§ 96. 18: 104. N. 5.)

αἰσθάνομαι (ΑΙΣΘΩ), *perceive, feel*, Perf. Mid. ᾔσθημαι, F. Mid. αἰσθίσομαι, 2. A. Mid. ᾔσθόμην. (§ 96. 7, 10.)

ἀκαχίζω (ΑΧΩ), *trouble, afflict*, F. ἀκαχίσω, A. ἠκάχισα, 2 A. ἦκαχον, 2 A. Mid. ἠκαχόμην. Mid. ἀκαχίζομαι, *grieve, feel grief, am afflicted*. (§ 96. 10, N. 1.)

ἀκαχμένος, η, ον, *sharpened, pointed*, a defective Perf. Pass. Part. from ΑΧΩ. (§ 81. N.)

ἀκούω (ΑΚΩ), *hear*, ἤκουσα, ἤκουκα (not Attic), ούσμαι, ούσθην, ούσομαι, 2 Perf. ἀκήκοα, 2 Pluperf. ἤκηκόειν. (§§ 96. 18: 81: 107. N. 1: 109. N. 1.)

ἀλάομαι, *wander, rove*, Perf. Mid. ἀλάλημαι synonymous with the Present, *Inf.* ἀλάλησθαι, Part. ἀλαλήμενος. (§§ 81. N.: 93. N. 1.)

ἀλδαίνω (ΑΛΔΩ), *increase*, Imperf. (as if from ἀλδάνω) ἤλδανον. (§ 96. 7.)

ἀλδήσκω (ΑΛΔΩ), *grow, thrive, cause to grow*, F. ἀλδήσω. (§ 96. 10, 8.)

ἀλέω (ΑΛΕΩ), *ward off*, F.

ἀλεξήσω, A. Mid. ἤλεξάμην, 2. A. ἤλαλκον. (§§ 96. 15, 10, N. 1: 26. 1.)

NOTE. The Aor. ἤλαλκον is obtained in the following manner: ΑΔΕΚΩ, ΑΔΑΔΕΚΩ, ἠλάλιον, ἤλαλκον.

ἀλέομαι or ἀλεύομαι, *avoid, escape*, A. Mid. ἤλεύαμην or ἤλενάμην. (§§ 96. N. 12: 104. N. 1.)

ἀλείς, see εἴλλω.

ἀλείφω (ΑΛΙΦΩ), *anoint*, εἴψω, εἴψα, Perf. ἀλήλιφα, ἀλήλιμαι. (§§ 96. 18: 81.)

ἈΛΙΣΚΩ (ΑΛΩ), *capture*, Perf. ἐάλωκα and ἤλωκα *have been captured*, F. ἀλώσομαι *shall be captured*. From ἈΛΩΜΙ, 2 A. ἐάλων and ἤλων *was captured*, ἀλῶ, ἀλοίην and ἀλώην, ἀλῶναι, ἀλούς. Pass. ἀλίσκομαι, *am captured*. (§§ 96. 8, 10: 80. N. 2: 117. 12, N. 6.)

ἀλιταίνω (ΑΛΙΤΩ), *sin against, offend*, F. ἀλιτήσω, 2 A. ἤλιτον, 2 A. Mid. ἤλιτόμην. (§ 96. 7, 10.)

The Perf. Mid. Part. ἀλιτήμενος has the force of an adjective, *that has sinned against, that has offended*. (§ 93. N. 1.)

ἄλλομαι (ΑΛΩ), *leap, spring*, A. Mid. ἤλάμην, 2 F. Mid. ἀλοῦμαι, 2 A. Mid. ἤλόμην. (§§ 96. 6: 104. N. 5.)

NOTE. Forms without the connecting vowel, 2 A. Mid. 2d pers. sing. ἔλσθ, 3d pers. sing. ἔλσθ, Part. ἔλσμενος, all with the smooth breathing, for ἤλσθ, ἤλσθ, ἔλόμενος. (§ 92. N. 4.)

ἀλώω (ΑΛΩ), used only in the compound ἀναλώω, which

see. See also *ἈΛΙΣΚΩ*.
(§ 96. 10.)

ἀλύσκω (*ΑΛΥΚΩ*), *shun, avoid*,
F. *ἀλύξω*, A. *ἤλυξα*. (§ 96.
14.)

ἀλφαίνω or *ἀλφάνω* (*ΑΛΦΩ*),
procure, bring, find, 2 A.
ἤλφον. (§ 96. 7.)

ἈΛΩ, see *ἀλίσκομαι*, *άλω*, *ἀλ-*
λομαι.

ἁμαρτάνω (*ΑΜΑΡΤΩ*), *err, sin*,
miss, Perf. *ἡμάρτηκα*, Perf.
Pass. *ἡμάρτημαι*, A. Pass.
ἡμαρτήθην, F. Mid. *ἁμαρ-*
τήσομαι, 2 A. *ἡμαρτον*. (§ 96.
7, 10.)

For *ἡμαρτον* Homer has al-
so *ἡμβροτον*, with the smooth
breathing.

NOTE. The Homeric *ἡμβροτον*
is formed as follows : *ἈΜΑΡΤΩ*,
ἈΜΟΡΤΩ, *ἡμορτον*, *ἡμορτον*, *ἡμ-*
βροτον. (§§ 96. 19 : 26. 2, N.)

ἀμβλίσκω and *ἀμβλῶ*, *miscar-*
ry, *ἀμβλώσω*, *ἡμβλωσα*, *ἡμ-*
βλωκα, *ἡμβλωμαι*, *ἡμβλώθην*.
(§ 96. 8.) The Present *ἀμ-*
βλώ occurs only in com-
pounds.

ἀμπέχω (*ἀμφί, ἔχω*), *wrap a-*
round, clothe, Imperf. *ἀμπεί-*
χον, F. *ἀμφέξω*, F. Mid. *ἀμ-*
φέξομαι, 2 A. *ἡμπισχον*, 2 A.
Mid. *ἡμπισχόμεν*. Mid. *ἀμπέ-*
χομαι, *wear, put on*. (§§ 14.
3 : 82. N. 1.)

ἀμπισχνέομαι (*ἀμφί, ἰσχνέομαι*),
= *ἀμπέχομαι*.

ἀμπλακίσκω and *ἀμβλακίσκω*
(*ΑΜΠΛΑΚΩ*), *miss, err*, F.
ἀμπλακήσω, 2 A. *ἡμπλακον*,
Inf. *ἀμπλακεῖν* and some-
times *ἀπλακεῖν*, without the
μ. (§ 96. 8, 10.)

ἀμφιέννυμι (*ἀμφί, ἔννυμι*), *clothe*,

F. *ἀμφίσσω* or *ἀμφιῶ*, A.
ἡμφίεσα, Perf. Mid. *ἡμφίε-*
σμαι, A. Mid. *ἡμφιεύσμεν*.
Mid. *ἀμφιέννυμαι*, *put on*,
dress myself. (§§ 102. N. 2 :
82. N. 1.)

ἀναλίσκω sometimes *ἀναλόω*
(*ανά, ἈΛΙΣΚΩ, ἀλώω*), *ex-*
pend, consume, Imperf. *ἀνῆ-*
λισκον or *ἀνάλουν*, F. *ἀναλώ-*
σω, A. *ἀνάλωσα* or *ἀνήλωσα*,
Perf. *ἀνάλωκα* or *ἀνήλωκα*.
In double composition, A.
ἡνάλωσα, as *κατηνάλωσα*.
(§§ 80. N. 4 : 82. N. 1.)

ἀνδάνω (*ΑΔΩ*), *please, delight*,
Imperf. *ἡνδανον* or *εἰνδανον*
or *ἐνδανον*, F. *ἀδήσω*, 2 A.
ἔαδον or *ἄδον*, 2 Perf. *ἔαδα*.
(§§ 96. 7, 10 : 80. N. 2, 3, 5.)

For *ἔαδον* Homer has also *ἰᾶδον*,
with the smooth breathing.

The Doric has 2 Perf. *ἰάδα*, with
the smooth breathing.

NOTE. The simple *ἈΔΩ* was
originally *FAΔΩ*, from which came
2 A. *ἰFFαδον* (like *ἱμμορον* from
MEIPΩ), which finally was chang-
ed into *ἰᾶδον*. (§ 1. N. 1, 3.)

ἈΝΕΘΩ, *spring forth*, 2 Perf.
ἀνήνοθα synonymous with
the Present. (§§ 96. 19 :
81.)

ἀνέχω (*ανά, ἔχω*), *hold up*, F.
Mid. *ἀνέξομαι*, 2 A. *ἀνέσχον*,
2 A. Mid. *ἡνεσχόμεν*. Mid.
ἀνέχομαι, *endure*, Imperf. *ἡ-*
νεχόμεν. (§ 82. N. 3.)

ἀνόλω (*ανά, οἶγω*), *open*, Im-
perf. *ἀνέωγον*, F. *ἀνολῶ*, A.
ἀνέωξα (later *ἡνοιξα*), Perf.
ἀνέωχα, Perf. Pass. *ἀνέωγμαι*,
A. Pass. *ἀνέωχθην*, 2 Perf.
ἀνέωγα *stand open*, 2 A. Pass
(later) *ἡνολην*. (§ 82. N. 1.)

ἀνωγέω, Imperf. **ἀνώγεον**, = following.

ἀνώγω, *command, order*, ξω, ξα, 2 Perf. **ἀνοίγα** synonymous with the Present.

NOTE. Forms without the connecting vowel, 2 Perf. 1st pers. plur. **ἀνωγμιν**, Imperat. **ἄνωχθε**, **ἄνωχθω**, **ἄνωχθε**, for **ἀνωγι**, **ἴτω**, **ἴτι**. (§§ 91. N. 6: 88. N. 1.)

The last two forms take the Passive terminations **σθω**, **σθε**, **ἀνώγσθω**, **ἀνωγσθε**. (§§ 11: 7.)

ἀπαυράω (ἀπό, αὐράω), *take away*, A. Part. **ἀπούρας**, A. Mid. Part. **ἀπουράμενος**.

ἀπαφίσκω (ΑΦΩ), *deceive*, F. **ἀπαφήσω**, 2 A. **ἤπαφον**. (§ 96. 8, 10, N. 1.)

ἀπολαύω (ἀπό, λαύω), *enjoy*, Imperf. **ἀπέλανον** or **ἀπήλανον**, F. **ἀπολαύσω**, A. **ἀπέλαυσα** or **ἀπήλανσα**, F. Mid. **ἀπολαύσομαι**.

ἀπούρας, see **ἀπαυράω**.

ἀράομαι, *invoke, curse*, **άσομαι**, **ασάμην**, regular. From **ΑΡΗΜΙ** comes Epic *Infin.* **ἀρήμεναι**. (§ 117. N. 17.)

ἀραρίσκω (ΑΡΩ), *fit, adapt, join*, F. **ἄρσω**, A. **ἤρσα**, Perf. Pass. **ἀρήρεμαι**, 2 A. **ἤρᾱρον**, 2 Perf. **ἄρᾱρα** (Ionic **ἄρηρα**), Part. fem. **ἀρᾱρία** (§§ 96. 8, 10, N. 1: 81. N.: 103. N. 1: 104. N. 6.)

NOTE. The syncopated 2 A. Mid. Part. **ἔρμινος** has the force of an adjective, *suitable, adapted*. (§ 92. N. 4.)

ἀρέσκω (ΑΡΩ), *please, gratify*, F. **ἄρέσω**, Perf. Pass. **ἤρεσμαι**. (§§ 96. 10, 8: 95. N. 1: 107. N. 1.)

ἄρνημαι (ΑΡΩ), *procure, ac-*

quire, earn, save, Imperf **ἡρνούμην**. (§ 96. 9.)

ἄρόω, *plough, till*, ὅσω, ὅσα, **ἄρήροκα**, **ἄρήρομαι**, ὀθήν. From **ΑΡΩΜΙ**, *Infin.* Act. (Epic) **ἄρόμεναι**. (§§ 81: 95. N. 1.)

ἄρπάζω, *seize, snatch*, ἄσω or ἕζω, ἄσα or ἄξα, ἄκα, ἄσμαι or ἄγμαι, ἄσθην or ἄχθην, 2 A. Pass. **ἡρπάγην**. (§ 96. N. 6.)

ΑΡΩ, see **αἶρω**, **ἀραρίσκω**, **ἀρέσκω**, **ἄρνημαι**.

αὔζω or **αὐξάνω** (ΑΥΩ), *increase*, F. **αὐξήσω**, A. **ἠύξησα**, Perf. Pass. **ἠύξημαι**, A. Pass. **ἠύξθην**. (§ 96. 15, 7, 10.)

αὐράω, **αὐρέω**, **αὐρίσκομαι**, (ΑΥΡΩ,) used in the compounds **ἀπαυράω**, **ἐπαυρέω**, **ἐπαυρίσκομαι**, which see. (§ 96. 8, 10.)

ΑΥΡΩ, see the preceding.

ἀφείνται, see **ἀφίημι**.

ἀφίημι (ἀπό, ἵημι), *let go*, Imperf. **ἀφίεον** or **ἡφίεον** sometimes **ἡφίην**, F. **ἀφήσω**, A. **ἀφῆκα**, Perf. **ἀφείκα**, Perf. Pass. **ἀφείμαι**, A. Pass. **ἀφέσθην** or **ἀφείσθην**, 2 A. **ἀφῆν**, 2 A. Mid. **ἀφείμην** or **ἀφείμην**. (§ 82. N. 1.)

NOTE. The form **ἀφίονται**, in the New Testament, stands for Perf. Pass. 3d pers. plur. **ἀφίονται**. (See **ἵημι**.)

ἀφύσσω, *draw forth (liquids)*, F. **ἀφύξω**, A. **ἤφυσσα**. (§ 96. N. 4.)

ΑΦΩ, see **ἀπαφίσκω**.

ἀχέω (ΑΧΩ), Part. **ἀχέων**, *ουσα*, *afflicted, grieved*, Perf. Pass. **ἀκῆχμαι** or **ἀκάχμαι**, *am af-*

flicted, grieve, Infm. ἀπάχθ-
σθαι, *Part.* ἀπαχήμενος or
ἀπηχήμενος. (§§ 96. 10 : 95.
N. 2 : 81. N. : 93. N. 1.)

ἄχθομαι (ΑΧΘΩ), *am offended,*
pained, feel indignant, A.
Pass. ἡχθέσθην, *F. Mid.*
ἀχθέσομαι. (§§ 96. 10 : 95.
N. 1 : 109. N. 1.)

ἄχνυμαι or ἄχομαι (ΑΧΩ), =
ἀκαχίζομαι, which see. (§ 96.
9.)

ΑΧΩ, see ἀκαχίζω, ἀχίω, ἄχνυ-
μαι.

ἄω, *blow, Imperf.* ἄον. (§ 80.
N. 5.)

ἄω, *sleep, Aor.* ἄεσα or ἄσα.
(§ 96. 10.)

ἄω, *satiate, Infm.* ἄμεναι (Ep-
ic) for ἄειν, ἄσω, ἄσα. *Pass.*
ἄομαι, *3d pers. sing.* ἄται
Epic ἄται. (§ 116. N. 6.)

ἄωρο, see αἰρω.

ΒΑΛΩ

βαίνω and βάσκω (ΒΑΩ), *go,*
walk, F. βήσω *shall cause to*
go, Perf. βέβηκα, *Perf. Pass.*
βέβημαι (only in composi-
tion), *A. Pass.* ἐβάθην (only
in composition), *F. Mid.*
βήσομαι, *A. Mid. (Epic)* ἐβη-
σάμην and ἐβησόμεν, *2 Perf.*
βέβηκα, *Subj.* βεβῶ, *Infm.* βε-
βάναι, *Part.* βεβώης. From
βιβημι, *2 A.* ἐβην, βῶ, βαίην,
βῆθι (in composition often
βᾶ), βῆναι, βᾶς. (§§ 96. 5,
18, 8 : 95. N. 2 : 85. N. 2 :
91. N. 7.)

NOTE. The Homeric βίωμαι or
βίωμαι, *I shall live, is a 2 A. Mid.*
Subj. for βῶμαι. (§§ 116. N. 8,
4 : 117. N. 17 : 215. N. 7.)

βάλλω (ΒΑΛΩ), *throw, cast,*

F. βαλῶ sometimes βαλλήσω,
Perf. βέβληκα, *Perf. Pass.*
βέβλημαι, *A. Pass.* ἐβλήθην,
F. Mid. βλήσομαι (Epic),
2 A. ἔβαλον, *2 A. Mid.* ἐβα-
λόμην. (§ 96. 6, 10, 17.)

From ΒΑΛΩ, ΒΑΙΗΜΙ, *2*
A. ἐβλην, *2 A. Mid.* ἐβλή-
μην, *Subj.* 3d pers. sing.
βλήεται for βλήται, *Opt.* βλεί-
μην, *Infm.* βλήσθαι, *Part.*
βλήμενος, all Epic. (§§ 117.
N. 15, 17 : 96. 19.)

βάσκω, see βαίνω.

βασιάζω, *carry, ἄσω, ἄσα, α-*
γμαί, ἄχθην. (§ 96. N. 6.)

ΒΑΣΩ, see βαίνω.

βίωμαι or βείωμαι, see βαίνω.

βιβᾶω or βιβημι (ΒΑΩ), =
βαίνω, which see. (§ 96. 1.)

βιβρώσκω (ΒΟΡΩ), *eat, F.*
βρώσω, Perf. βεβρώκα, *Perf.*
Pass. βέβρωμαι, *A. Pass.*
ἐβρώθην, *3 F.* βεβρώσομαι,
2 Perf. Part. βεβρώς. From
ΒΡΩΜΙ, *2 A.* ἔβρων. (§§ 96.
17, 1, 8 : 117. 12.)

βιόω, *live, ὠσα, ὠκα, ὠμαι, ὠσο-*
μαι. From ΒΙΩΜΙ, *2 A.*
ἐβίω, βιῶ, βιοίην and βιοίην,
βιῶναι, βιούς. (§ 117. 12,
N. 6.)

βιώσκομαι (βιόω), *revive, bor-*
rows the other tenses, ex-
cept Imperf, from the pre-
ceding.

βλαστάνω (ΒΛΑΣΤΩ), *bud,*
sprout, F. βλαστήσω, *A. ἐ-*
βλάστησα, 2 A. ἔβλαστον.
(§§ 96. 7, 10 : 76. N. 2.)

ΒΛΑΣΩ or ΒΑΕΩ, see βάλλω.

βλώσκω (ΜΟΛΩ), *come, go,*

Perf. μέμβλοικα, 2 Aor. ἔμολον, 2 F. Mid. μολοῦμαι. (§§ 96. 17, 8 : 26. N.)

NOTE. The Present βλώσκω is formed as follows: ΜΟΛΩ, ΜΛΟΩ, ΜΒΛΟΩ, μβλώσκω, βλώσκω. The μ is dropped because the combination μβλ cannot begin a Greek word. (§ 16. N. 1.)

βοάω, cry out, ἦσω, ἦσα, ἦκα, ἦμαι, ἦσθην, ἦσομαι, regular. From the simple ΒΟΩ come the Ionic forms ἔβωσα, ἐβώσθην, βώσομαι. (§ 109. N. 1.)

ΒΟΛΕΩ (ΒΑΛΩ), Perf. Pass. βεβόλημαι, = βάλλω. (§ 96. 19, 10.)

ΒΟΛΩ, see βούλομαι.

ΒΟΡΩ, see βιβρώσκω.

βόσκω (ΒΟΩ), feed, pasture, F. βοσκῆσαι, A. ἐβούκησα. (§ 96. 8, 10.)

βούλομαι (ΒΟΛΩ), will, Imperf. ἐβουλόμην or ἡβουλόμην, Perf. Pass. βεβούλημαι, A. Pass. ἐβουλήθην or ἡβουλήθην, F. Mid. βουλήσομαι, 2 Perf. βέβουλα comp. in Homer προβέβουλα. (§§ 96. 18, 10 : 78. N. 1.) From the simple Present come Pres. Pass. βόλομαι, 2d pers. plur. βόλεισθε.

ΒΟΩ, see βοάω, βόσκω.

ΒΡΑΧΩ, crash, rattle, 2 A ἔβραχον.

ΒΡΟΩ, see βιβρώσκω.

βρυχάομαι (ΒΡΥΧΩ), roar, ἦσομαι, ἡσάμην, Perf. βέβρυχα synonymous with the Present. (96. 10.)

Γ

γαμέω (ΓΑΜΩ), marry, F. γαμῶ, A. ἔγλημα, (later ἐγάμησα), Perf. γεγάμηκα, Perf. Pass. γεγάμημαι, A. Pass.

ἐγαμήθην, Part. fem. also γαμεθεῖσα, F. Mid. γαμέυσομαι (in Homer). (§§ 96. 10. 95. N. 2 : 102. N. 5.)

ΓΑΩ, see ΓΙΓΝΩ.

γεγώνω and γεγωνέω (ΓΩΝΩ), call aloud, 2 Perf. γέγωνα synonymous with the Pres. γεινόμαι (ΓΕΝΩ), beget, bring forth, am born, A. Mid. ἐγεινάμην begat, brought forth. (§ 96. 18.)

γέντο, see γίγνομαι, ΕΛΩ.

ΓΕΝΩ, see γίγνομαι.

γηθίω (ΓΗΘΩ), rejoice, ἦσω, ἦσα, 2 Perf. γέγηθα synonymous with the Present. (§ 96. 10.)

γηράσκω and γηράω, grow old, άσω, ασα, ακα, άσομαι. From ΓΗΡΗΜΙ, 2 A. ἐγήρην, γηράναι, γηράς. (§ 117. 12.)

ΓΙΓΝΩ (ΓΕΝΩ, ΓΑΩ), produce, cause to exist, Perf. Mid. γεγένημαι, Pass. ἐγενήθην, F. Mid. γενήσομαι, 2 Perf. γέγονα (poetic also γέγαα), 2 A. Mid. ἐγενόμην. Mid. γίγνομαι or γίνομαι, produce myself, make myself, become. (§§ 96. 1, 5, 10, 19 : 26. 1.)

The 2 Perf. γέγαα is inflected, as far as it goes, like βέβαα (§ 91. N. 7.)

NOTE. For 2 A. Mid. 3d pers. sing. γίγντο, we find ἔγντο or γίγτο. (§ 92. N. 4.)

γιγνώσκω (ΓΝΩΩ), later γινώσκω, know, A. ἔγνωσα (chiefly in composition), Perf. ἔγνωκα, Perf. Pass. ἔγνωσμαι, A. Pass. ἐγνώσθην, F. Mid. γνώσομαι. From ΓΙΝΩΜΙ, 2 A. ἔγνωσ,

γνώ, γνολην, γνῶθι, γνῶναι, γνοῦς. (§§ 96. 1, 8: 76. N. 2: 107. N. 1: 109. N. 1: 117. 12.)
 γοῶν (ΓΟΩ), *be wail*, regular.
 Imperf. also ἔγοον. From ΓΟΗΜΙ, *Infinitive*. Epic γοῖμυ-
 ναι. (§§ 96. 10: 117. N. 17.)
 ΓΩΝΩ, see γεγῶνω.

Δ.

δαινύω or δαῖω, *give to eat, entertain*, F. δαίσω, A. ἔδαι-
 σα, A. Pass. ἐδαιόσθην, A. Mid.
 ἐδαισάμην. Mid. δαινυμαι,
feast, Opt. 3d pers. sing.
 δαινῦτο. (§§ 96. 9: 109. N. 1: 117. N. 7.)

δαίω (ΔΑΩ), *divide*, Perf. Pass.
 δέδασμαι, 3d pers. plur. δε-
 δαλαται (in Homer), F. Mid.
 δάσσομαι, A. Mid. ἐδασάμην.
 (§§ 96. 18: 107. N. 1: 95. N. 1.)

δαίω (ΔΑΩ), *burn*, 2 Perf. δέ-
 δηα, 2 A. Mid. ἐδαόμην. Mid.
 δαίομαι, *am on fire, burn*.
 (96. 18.)

δάκνω (ΔΑΚΩ), *bite*, Perf. δέ-
 δηχα, Perf. Pass. δέδηγμαι,
 A. Pass. ἐδήχθην, F. Mid. δή-
 ξομαι, 2 A. ἔδακον. (§ 96. 5,
 18.)

δαμάω (ΔΑΜΩ), *subdue, tame*,
 δαμάσω, ἐδάμωσα, Perf. δέ-
 δηκα, δέδημαι, A. Pass.
 ἐδήθη, 2 A. Pass. ἐδάμην.
 (§§ 96. 10, 17: 95. N. 1.)

δάμνημι (δαμάω), Pass. δάμνα-
 μαι, = preceding. (§ 96. 5.)

δαρθάνω (ΔΑΡΘΩ), *sleep*, Perf.
 δεδάρθηκα, A. Pass. ἐδάρθην,
 F. Mid. δαρθήσομαι, 2 A.
 ἔδαρθον or ἔδραθον. (§§ 96.
 7, 10: 26. 2: 11.)

δαίτομαι, *divide, share*, A. Mid.
 ἐδατέαμην. (§ 104. N. 1.)

ΔΑΩ, see δαίω.

ΔΑΩ, *cause to learn, teach*,
 Perf. δεδάηκα *have learned*,
 Perf. Pass. δεδάημαι, F. Mid.
 δαήσομαι, 2 A. ἔδασον, 2 Perf.
 δέδασα *have learned*, 2 A.
 Pass. ἐδάην *I learned*. From
 ΔΕΔΑΩ, Pass. δεδάομαι.
 (§ 96. 10, 11.)

δεδλοκομαι or δεδίσσομαι, = δε-
 δίσσομαι.

δεῖ (δέω), *it behooves, one must*,
 Impersonal, F. δέησει, A.
 ἐδέησε.

δεδίσσομαι or δεδιττομαι (δλω),
frighten, scare, A. Mid. ἐδει-
 διάμην. (§§ 96. 11, 8, 3:
 76. N. 4.)

δεῖδω, see ΔΕΙΩ.

δείκνυμι (ΔΕΙΚΩ), *show*, F.
 δείξω, A. ἔδειξα, Perf. Pass.
 δέδειγμαι, A. Pass. ἐδείχθην.
 (§ 96. 9.)

The Ionic has δέξω, ἔδεξα,
 δέδεγμα, ἐδέχθην.

ΔΕΙΩ or δέω or δεῖδω, *fear*, A.
 ἔδεια (in Homer ἔδδεια),
 Perf. δέδοικα *am afraid*,
 F. Mid. δείσομαι, 2 Perf. δέ-
 δια *am afraid*. (§§ 96. 18,
 N. 14: 98. N. 3: 79. N. 3.)

NOTE. Forms without the con-
 necting vowel, 2 Perf. διδμιν, δι-
 διαι, Imperat. διδιδι, 2 Pluperf.
 διδιδμιν. (§§ 91. N. 6: 76. N. 4:
 88. N. 1.)

δέμω, *build*, A. ἔδειμα, Perf.
 δέδηκα, A. Mid. ἐδειμάμην.
 (§ 96. 17.)

δέομαι, see δέω, *want*.

δέρομαι, see, 2 A. ἔδρακον,
 2 Perf. δέδορα, A. Pass.

ἐδέρχθην, 2 A. Pass. ἐδράκην.
(§§ 96. 19, 17 : 26. 2.)

δέχομαι, *receive*, διέδγμαι, ἐδέ-
χθην, δέξομαι, ἐδεξάμην, regu-
lar.

NOTE. Forms without the con-
necting vowel, 2 A. Mid. ἰδίγμην,
ἰδίκατο, (for ἰδιχόμεν, ἰδιχίκατο,) In-
fin. διχθαι (for διχίσθαι), Part.
ἰγμινος as Present. (§§ 92. N. 4 :
9. 1 : 7 : 11.)

δέω (rarely διδήμι), *bind*, ἦσω,
ἦσα, εἰκα, εἰμαι, ἐθην, 3d F.
δεδήσομαι. (§§ 95. N. 2 :
96. 1 : 116. R.)

δέω, *am wanting to, want*, F.
δεήσω, A. ἐδέησα, A. Pass.
ἐδέηθην, F. Mid. δεήσομαι.
Mid. δέομαι, *want, need,*
pray, beseech. (§ 96. 10.)

For A. 3d pers. sing.
ἐδέησεν, Homer has δῆσεν.

ΔΗΚΩ, see δάνω.

δήω (ΔΑΩ), as Future, *shall*
find.

διδάσκω (ΔΙΔΑΧΩ), *teach*, F.
διδάξω (poetic also διδασκή-
σω), A. ἐδίδαξα (poetic also
ἐδιδάσκησα), Perf. δεδίδαχα,
Perf. Pass. δεδίδαγμαi, A.
Pass. ἐδιδάχθην. (§ 96. 10,
N. 10.)

δίδημι, see δέω, *bind*.

διδράσκω (ΔΡΑΩ), *run away*,
Perf. δέδρακα, F. Mid. δράσο-
μαι. From ΔΡΗΜΙ, 2 A.
ἔδραν, δρῶ, δραίην, δρᾶθι,
δράναι, δράς. (§§ 96. 1, 8 :
117. 12.) This verb occurs
only in composition.

δίδωμι and διδῶω (ΔΟΩ), *give*,
F. δώσω, A. ἔδωκα, Perf.
δέδωκα, Perf. Pass. δέδομαι,
A. Pass. ἐδόθην, A. Mid. ἔδω-

κάμην (not Attic), 2 A. ἔδωρ,
δῶ, δοίη, δόθι or δός, δοῦναι,
δούς, 2 A. Mid. ἐδόμην.
(§§ 96. 1 : 117 : 104. N. 2 :
95. N. 2.)

διζέω, *seek*, F. Mid. διζήσομαι.
Mid. διζέμαι, *seek*, retains
the η throughout, as Part.
διζήμερος. (§§ 96. 10 : 117.
3.)

ΔΙΚΩ, *cast, fling*, 2 A. ἔδικον.
διώ, see ΔΕΙΩ, δεδίσκομαι.

ΔΜΑΩ, ΔΜΕΩ, see δαμάω,
δίμω.

δοάται or δέεται, *it seems*, Im-
personal, A. Mid. δοάσασα-
το, Subj. δοάσεται, Epic.
(§§ 102. N. 5 : 86. N. 3.)

δοκέω (ΔΟΚΩ), *seem, think*,
F. δόξω, A. ἔδυξα, Perf. Pass.
δέδογμαi. The regular forms
δοκῆσω, ἦσα, ἦμαι, are not
common. (§ 96. 10.)

δουπέω (ΔΟΥΠΩ), *resound*,
sound heavily, A. ἐδούπησα
(also ἐγδούπησα), 2 Perf. δέ-
δουπα. (§ 96. 10.)

NOTE. The A. ἐγδούπησα comes
from ΓΔΟΥΠΩ, which is formed
after the analogy of πτωσίω from
ΤΥΠΩ. (§ 7.)

ΔΡΑΜΩ or ΔΡΕΜΩ, Perf. δε-
δράμην, Perf. Pass. δεδρά-
μην (little used), 2 A. ἔδρα-
μον, 2 Perf. δέδρομα (Epic),
F. Mid. δραμονύμαι, = τρέχω,
which see. (§ 96. 10, 19.)

δύναμαι (ΔΥΝΑΩ, ΔΥΝΗΜΙ),
am able, can, Imperf. ἐδυνά-
μην or ἡδυνάμην, Perf. Pass.
δεδύνην, A. Pass. ἐδυνήθην
or ἡδυνήθην (and ἐδυνάσθην),
F. Mid. δυνήσομαι, A. Mid.
(in Homer) ἐδυνησάμην.

(§§ 78. N. 1 : 95. N. 2 : 109. N. 1.)

δύω and *δύνω*, *enter, set, cause to enter*, F. *δύσω*, A. *ἔδυσσα*, Perf. *δέδυκα*, A. Pass. *ἔδυθην*, F. Mid. *δύομαι*, A. Mid. *ἔδυσάμην* (Epic also *ἔδυσόμην*), *Part. δυσόμενος* as Present, *setting*. From *ΔΤΜΙ*, 2 A. *ἔδυν*, *δύω*, *δύην*, *δύθι*, *δύναι*, *δύς*. (§§ 96. 5 : 95. N. 2 : 85. N. 2 : 117. 12, N. 7.)

E.

ἑάφθη or *ἑάφθη*, *was fastened*, Aor. Pass. 3d pers. sing., found only in Homer.

ἐγείρω (*ΕΓΕΡΩ*), *wake, rouse*, F. *ἐγερῶ*, A. *ἤγειρα*, Perf. *ἐγήγερα*, Perf. Pass. *ἐγήγεμαι*, A. Pass. *ἤγερθην*, 2 Perf. *ἐγρήγορα* *am awake*, 2 A. *ἐγρόμην*, *ἐγροίμην*, *ἔγρεο* (Epic), *ἐγρεῖσθαι*. Mid. *ἐγείρομαι* *rise*. (§§ 96. 18 : 81 : 26. 1.)

ΕΙΔΩ (*ΙΔΩ*), *see*, F. *εἰδήσω* (rare) *shall know*, F. Mid. *εἴσομαι* *shall know*, A. Mid. *εἰσάμην* *seemed*, 2 A. *εἶδον* (rarely *ἴδον*) *saw*, *ἴδω*, *ἴδοιμι*, *ἴδε* and *ἰδέ*, *ἰδεῖν*, *ἰδών*, 2 A. Mid. *εἰδόμην* *saw*, *ἴδωμαι*, *ἰδοίμην*, *ἰδοῦ* (as interjection, *ἰδοῦ*, *behold!*), *ἰδέσθαι*, *ἰδόμενος*, 2 Perf. *οἶδα* *know*, *εἰδῶ*, *εἰδείην*, *ἴσθι*, *εἰδέναι*, *εἰδώς*, 2 Pluperf. *ἤδειν* *knew*. Pass. *εἶδομαι*, *seem, resemble*. (§§ 96. 18, 10, N. 14 : 93. N. 2 : 80. N. 4.)

The 2 Perf. *οἶδα*, and 2 Pluperf. *ἤδειν*, are inflected as follows :

Perfect 2.

IND. S.	οἶδα	D.	ἴσμεν	P.	ἴσμεν
	οἶσθα		ἴστον		ἴστε
	οἶδε(ν)		ἴστον		ἴσασι(ν)
SUBJ. S.	εἰδῶ, εἰδῆς, εἰδῆ	D.	εἰδῆτον	P.	εἰδῶμεν, εἰδῆτε, εἰδῶσι(ν).
OPT. S.	εἰδείην, εἰδείης, εἰδείη	D.	εἰδείητον, εἰδειήτην	P.	εἰδείημεν, εἰδείητε, εἰδείησαν.
IMP. S.	ἴσθι	D.	ἴστον	P.	ἴστε
	ἴτω		ἴτων		ἴτωσαν

NOTE 1. The Attic reduplication of *ἐγείρω* is anomalous.

NOTE 2. Homer has 2 Perf. 3d pers. plur. *ἐγρηγόρασι* for *ἐγρηγόρασι*, as if from *ΕΓΕΡΘΩ*.

NOTE 3. Forms without the connecting vowel, 2 Perf. Imperat. 2d pers. plur. *ἐγείραθι*, *ἴσθι*. *ἐγρηγόρασι*, with the terminations of the Passive, *εἶδε*, *εἶδαι*.

ἔδω, see *ἐσθίω*.

ΕΔΩ, see the following.

ἐζομαι (*ΕΔΩ*), *seat myself, sit*, Imperf. *ἐζόμην*, A. Pass. *ἐσθην* (later), 2 F. Mid. *ἰδοῦμαι*. (§§ 96. 4 : 114. N. 2.) This verb is chiefly used in the compound *καθεζομαι*, which see.

ἐθέλω or *θέλω*, *will*, F. *ἐθελήσω* or *θελήσω*, A. *ἤθελησα*, Perf. *ἤθεληκα*. (§ 96. 10.)

ἐθώ, *am accustomed*, 2 Perf. *εἴωθα* (Ionic *ἔωθα*) synonymous with the Present. (§§ 96. 19 : 80. N. 3, R. 1.)

INF. *εἰδέναι*.

PART. *εἰδώς, υῖα, ός, G. ότος*.

Pluperfect 2.

<i>S.</i>	<i>ᾔδειν, ᾔδη</i> <i>ᾔδεις, ᾔδειςθα,</i> <i>ᾔδησθα</i> <i>ᾔδει, ᾔδη, ᾔδειν</i>	<i>D.</i>	<i>ᾔδειμεν, ᾔσμεν</i> <i>ᾔδειτον, ᾔστιν</i> <i>ᾔδειτην, ᾔστην</i>	<i>P.</i>	<i>ᾔδειμεν, ᾔσμεν</i> <i>ᾔδεите, ᾔστε</i> <i>ᾔδεσαν, ᾔσαν</i>
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NOTE 1. Perfect. IND. 2d pers. sing. *ἴσθα* stands for *ἴσασθα*. (§§ 84. N 6 : 91. N. 6 : 10. 2.) In the dual and plural, the forms *ἴστων, ἴσμεν, ἴσσι*, stand for *ἴδτων, ἴδμεν, ἴδσι*. (§§ 91. N. 6 : 10, 1, 3.)

SUBJ. and OPT. *εἰδῶ, εἰδίην*, come from ΕΙΔΕΩ, whence also the F. *εἰδήτω*. (§ 91. N. 6.)

IMP. *ἴσθι, ἴστω, &c.* for *ἴδθι, ἴδτω, &c.* (§§ 91. N. 6 : 88. N. 1 : 10. 3.)

Pluperfect. For 1st pers. sing. *ᾔδη*, and 3d pers. sing. *ᾔδη* or *ᾔδιν*, see above (§ 85. N. 4.) — For 2d pers. sing. *ᾔδειςθα* or *ᾔδησθα*, see above (§§ 84. N. 6 : 85. N. 4.) — For the syncopated forms *ᾔσμεν, ᾔσσι, ᾔσαν*, see above (§§ 91. N. 6 : 10. 1, 2, 3.)

NOTE 2. The regular forms of the Perfect *ἴδας, ἴδαμεν, ἴδατον, ἴδασι*, belong chiefly to the later Greek

NOTE 3. DIALECTS. Perfect. IND. 1st pers. plur. Epic and Ionic *ἴδμεν* for *ἴσμεν*.

INF. Epic *ἴδμεναι* for *ἰδόμεναι* for *εἰδέναι*. (§ 89. N. 1.)

Pluperfect. Epic and Ionic *ᾔιδιν, ης, υ* or *η*, plur. *ᾔιδιμεν, ιντι*, 3d pers. *ἴσαν*. (§§ 85. N. 4 : 91. N. 6 : 10. 2.) Here the prefix *ᾔ* seems to be the syllabic augment lengthened. (§ 80. N. 2.) — For 3d pers. sing. *ᾔδιν*, Herodotus (1, 45) has *ᾔιδι*.

εἶκω, seem, resemble; 2 Perf. *ἔοικα*, sometimes *εἶκα* (Ionic *οἶκα*), synonymous with the Present, 2 Pluperf. *ἐώκειν*. (§§ 96. N. 14 : 80. N. 2, 3, 4.)

For 2 Perf. 3d. pers. plur. *εοίκασι* we sometimes find *εἴξαισι*.

NOTE. Forms without the connecting vowel, 2 Perf. *ἰογμιν, ἴκων*, for *ιοίκαμεν, ιοίκατον*, 2 Pluperf. *ἴκων* for *ιουκίστην*. (§§ 91. N. 6 : 9. 1.)

The epic poets have also *ᾔκιστο* or *ἴκιστο* for *ἰώκω*, with the Passive termination *το* (§ 84. 2).

εἵλλω or *εἴλω* or *εἰλίω* (ΕΛΩ), roll up, drive to, F. *εἰλήσω*, A. *εἰλησα*, Inf. also *ἔλσαι* or *ἐέλσαι*, Part. also *ἔλσας*, Perf. *εἵληκα*, Perf. Pass. *εἵλημαι, ἔλμαι*, A. Pass. *εἰλήθην*, 2 A. Pass. *εὔλην*, Inf. *ἀλήναι*, Part. *ἀλείς*. (§§ 96. 18, 10, 6 : 104. N. 6 : 80. N. 2.)

NOTE. The form *ἰόλητο* for Pluperf. Pass. 3d pers. sing. *ᾔλητο*, is formed as follows : ΕΛΩ, ΟΛΕΩ, ὀλήμην, ἰολήμην, -ησε, ἰόλητο. (§§ 96. 13 : 80. N. 2.)

εἵμυρμαι, see *ΜΕΙΡΩ*.

εἰμί (*ΕΩ, ΕΞΩ*), *am*, *ὦ, εἶην, ἔσθι, εἶναι, ὦν*, Imperf. *ἦν* (sometimes *ἦμην*), F. *ἔσομαι, ἐσόμεν, ἔσεσθαι, ἐσόμενος*.

Present.

IND. <i>S.</i> <i>εἰμί</i> <i>εἶς, εἰ</i> <i>ἐστί(ν)</i>	<i>D.</i> <i>ἐσμέν</i> <i>ἐστόν</i> <i>ἐστόν</i>	<i>P.</i> <i>ἐσμέν</i> <i>ἐστέ</i> <i>εἰσί(ν)</i>
SUBJ. <i>S.</i> <i>ᾧ, ᾗς, ᾗ</i> , <i>D.</i> <i>ᾧμεν, ᾗτον, ᾗτον</i> , <i>P.</i> <i>ᾧμεν, ᾗτε, ᾧσι(ν)</i> .		
OPT. <i>S.</i> <i>εἶην, εἶης, εἶη</i> , <i>D.</i> <i>εἶήμεν, εἶητον, εἶήτην</i> , <i>P.</i> <i>εἶήμεν, εἶητε, εἶησαν</i> or <i>εἶεν</i> .		
IMP. <i>S.</i> <i>ἔσθι</i> <i>ἔστω</i>	<i>D.</i> <i>ἔστον</i> <i>ἔστων</i>	<i>P.</i> <i>ἔστε</i> <i>ἔστωσαν, ἔστων</i>
INF. <i>εἶναι, to be</i> .		
PART. <i>ὦν, οὔσα, ὄν</i> , G. <i>όντος, being</i> .		

Imperfect.

<i>S.</i> <i>ἦν, ἦ</i> <i>ἦς, ἦσθα</i> <i>ἦ, ἦν</i>	<i>D.</i> <i>ἦμεν</i> <i>ἦτον, ἦστον</i> <i>ἦτην, ἦστην</i>	<i>P.</i> <i>ἦμεν</i> <i>ἦτε, ἦστε</i> <i>ἦσαν</i>
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Future.

IND. <i>S.</i> <i>ἔσομαι, ἔση</i> or <i>ἔσει, ἔσειμι</i> or <i>ἔσται, D.</i> <i>ἐσόμεθον, ἔσεσθον, ἔσεσθον</i> , <i>P.</i> <i>ἐσόμεθα, ἔσεσθε, ἔσονται</i> .		
OPT. <i>S.</i> <i>ἐσοίμην, ἔσοιο, ἔσοιτο, D.</i> <i>ἐσοίμεθον, ἔσοισθον, ἐσοίσοιθην, P.</i> <i>ἐσοίμεθα, ἔσοισθε, ἔσοιτο</i> .		
INF. <i>ἔσεσθαι, to be about to be</i> .		
PART. <i>ἐσόμενος, η, ον, about to be</i> .		

NOTE 1. Present IND. The 2d pers. sing. *εἶ* belongs to the Middle voice. (Compare *φιλιόμαι*, 2d pers. *φιλή* or *φιλίμ* contracted *φιλιῖ*.) — The forms *ἔσσι, ἐσμέν, ἐστόν, ἐστί* come from the original *ΕΞΩ*. — The 3d pers. plur. *εἰσὶ* is formed from *ΕΩ* after the analogy of *τιθῶσι* from *τίθωμι*.

SUBJ. and OPT. *ᾧ, εἶην* are formed from *ΕΩ* after the analogy of *τιθῶ, τιθῶμι*, from *τίθωμι*.

IMP. *ἔσθι, ἔστω, &c.* come from the original *ΕΞΩ*. In the 2d pers. sing. the radical vowel *ε* becomes *ι*.

PART. *ὦν, οὔσα, ὄν*, stands for *ἰών, ἰούσα, ἰόν*. (See next Note.)

Imperfect. The 1st pers. sing. *ἦ* is contracted from *ἦα*. (See next Note.) — For the 2d pers. sing. *ἦσθα*, see above § 84. N. 6.) — The 3d pers. sing. *ἦν* is contracted from *ἦιν*. (See next Note.) — The forms *ἦστον, ἦστην, ἦσσι*, come from the original *ΕΞΩ*.

NOTE 2. DIALECTS. Present. IND. 1st pers. sing. Doric *ἰμῖ* for *εἰμί*. — 2d pers. sing. old *ἔσσι* for *εἶς*, from the original *ΕΞΩ*. (§ 84. N. 6.) — 3d pers. sing. Doric *ἰντί*, not to be confounded with the 3d pers. plur. —

1st pers. plur. Ionic *εἰμῖς*, poetic *ἐμῖν*. — 3d pers. plur. Ionic *ἔασι* (like *εὐθίσαι* from *εὐθήμε*), Doric *ἰντί* (§ 117. N. 17).

SUBJ. uncontracted *ἴω*, *ἴης*, *ἴη*, *ἴωμεν*, *ἴητι*, *ἴωσι(ν)*, Ionic.

OPT. uncontracted *ἴωμι*, *ἴωσι*, *ἴω*, &c. Ionic.

IMPER. 2d pers. sing. *ἴσε*, after the analogy of the Middle. — 3d pers. sing. *ἴτω* for *ἴστω*.

INF. Epic *ἴμμεναι*, *ἴμμεν*, *ἴμεναι*, *ἴμεν*, Doric *ἡμεν*, *ἡμεσι*. (§ 89. N. 1.)

Imperfect. 1st pers. sing. Ionic *ἴα* or *ἡα*, *ἴεν*, *ἴεον*. (§ 85. N. 5.) —

2d pers. sing. Ionic *ἴας*, *ἴεσις*, Epic *ἴησθαι*. (§§ 84. N. 6 : 85. N. 5.) —

3d pers. sing. Ionic *ἡί(ν)*, *ἴεσι*, Epic *ἴην*, *ἡην*, Doric *ἡί*. (§ 80. N. 2.) —

3d pers. plur. Ionic and Doric *ἴεον*.

NOTE 3. The 3d pers. sing. *ἴντί* takes the ACCENT on the penult, *ἴντι*, when it signifies *he*, *she*, or *it exists*. Also when it comes after *εἰ*, *ὅτι*, *ὥς*, *ἀλλ'* (for *ἀλλὰ*), and *οὗτο* (for *οὗτο*) ; as *ὅτι ἴντι*, *ἀλλ' ἴντι*.

εἴμι (*ἰΩ*, *ΕΩ*, *ΕΙΩ*), *go*, *shall go*, *ἴω*, *ἵοιμι* or *ἰοίην*, *ἵθι*, *ἰέναι*, *ἰών*, Imperf. *ἡεῖν*, F. Mid. *εἵσομαι* (Epic), A. Mid. (Epic) *εἰσάμην*. (§§ 96. 18 : 87. N. 2.)

The Present and Imperfect are inflected as follows :

Present.

IND. S. <i>εἴμι</i>	D. <i>ἵμεν</i>	P. <i>ἵμεν</i>
<i>εἴς</i> , <i>εἰ</i>	<i>ἵτον</i>	<i>ἵτε</i>
<i>εἴσι(ν)</i>	<i>ἵτον</i>	<i>ἵασι(ν)</i>
SUBJ. S. <i>ἴω</i> , <i>ἴης</i> , <i>ἴη</i> ,	D. <i>ἴωμεν</i> , <i>ἵητον</i> , <i>ἵητον</i> ,	P. <i>ἴωμεν</i> , <i>ἵητε</i> ,
<i>ἴωσι(ν)</i> .		
OPT. S. <i>ἵοιμι</i> , <i>ἵοις</i> , <i>ἵοι</i> ,	D. <i>ἵοιμεν</i> , <i>ἵοιτον</i> , <i>ἵοίτην</i> ,	P. <i>ἵοιμεν</i> ,
<i>ἵοιτε</i> , <i>ἵοιεν</i> .		
IMP. S. <i>ἵθι</i> , <i>εἰ</i>	D. <i>ἵτον</i>	P. <i>ἵτε</i>
<i>ἵτω</i>	<i>ἵτων</i>	<i>ἵτωσαν</i> or <i>ἰόντων</i>
INF. <i>ἰέναι</i> .		
PART. <i>ἰών</i> , <i>ἰούσα</i> , <i>ἰόν</i> , G. <i>ἰόντος</i> .		

Imperfect.

S. <i>ἡεῖν</i>	D. <i>ἡεῖμεν</i> , <i>ἡμεν</i>	P. <i>ἡεῖμεν</i> , <i>ἡμεν</i>
<i>ἡεῖς</i> , <i>ἡεῖσθα</i>	<i>ἡεῖτον</i> , <i>ἡeton</i>	<i>ἡεῖτε</i> , <i>ἡτε</i>
<i>ἡεθ</i> , <i>ἡεῖν</i>	<i>ἡεῖτην</i> , <i>ἡτην</i>	<i>ἡεσαν</i>

NOTE 1. Present. IND. The 2d pers. sing. *εἰ*, like *εἴ* from *εἰμῖς*, follows the analogy of the Middle. — The 3d pers. plur. *ἔασι* follows the analogy of *εὐθίσαι* from *εὐθήμε*. (§ 117. N. 2.)

IMP. 2d pers. sing. *εἰ* is used only in composition, as *ἔξι* for *ἔξει* from *ἔξιμι*. (Compare § 117. N. 8.)

INF. *ἵναι* comes from the imaginary *ΙΕΩ*, *ΙΗΜΙ*, after the analogy of *εὐθίνα* from *εὐθίω*, *εὐθήμε*.

Imperfect. The forms *ἡεν*, *ἡεσι*, &c. follow the analogy of the Pluperfect Active.

NOTE 2. DIALECTS. Present. ION. 2d pers. sing. Epic $\delta\sigma\theta\alpha$ for $\delta\sigma$. (§ 84. N. 6.)

INF. Epic $\gamma\mu\iota\sigma\alpha\iota$ or $\gamma\mu\iota\sigma\alpha\iota$, without the connecting vowel ι . (§ 89. N. 1.)

Imperfect. 1st pers. sing. Ionic $\eta\iota\alpha$, $\eta\alpha$, Epic $\eta\iota\omega$, $\eta\omega$. The Ionic forms are often used by the Attics. — 3d pers. sing. Ionic $\eta\iota\iota$, Epic $\eta\iota$. — 3d pers. dual Epic $\eta\tau\eta\eta$. — 1st pers. plur. Epic $\eta\mu\iota\sigma\alpha\iota$. — 3d pers. plur. Ionic $\eta\iota\sigma\alpha\iota$, Epic $\eta\iota\sigma\alpha\iota$, $\eta\iota\sigma\alpha\iota$.

$\epsilon\iota\gamma\mu\iota\sigma\alpha\iota$, see $\epsilon\iota\gamma\omega$.

$\epsilon\iota\pi\eta\omega$ ($\epsilon\pi\eta\omega$), say, A. $\epsilon\iota\pi\omega$,

2 A. $\epsilon\iota\pi\omega\sigma\alpha\iota$, $\epsilon\iota\pi\omega\sigma\alpha\iota$, $\epsilon\iota\pi\omega\sigma\alpha\iota$,

$\epsilon\iota\pi\epsilon$, $\epsilon\iota\pi\epsilon\iota\sigma\alpha\iota$, $\epsilon\iota\pi\omega\sigma\alpha\iota$. (§§ 96.

18: 104. N. 1: 93. N. 2.)

From $\epsilon\pi\eta\omega$ (which see),

Perf. $\epsilon\iota\pi\eta\sigma\alpha\iota$, Perf. Pass. $\epsilon\iota\pi\eta\sigma\alpha\iota$,

$\epsilon\iota\pi\eta\sigma\alpha\iota$, A. Pass. $\epsilon\iota\pi\eta\sigma\alpha\iota$ or

$\epsilon\iota\pi\eta\sigma\alpha\iota$, 3 F. $\epsilon\iota\pi\eta\sigma\alpha\iota$.

From $\epsilon\iota\pi\omega$, F. $\epsilon\iota\pi\omega$ $\epsilon\iota\pi\omega$.

The epic poets have also

2 A. $\epsilon\iota\pi\omega\sigma\alpha\iota$ (§ 80. N. 2.)

$\epsilon\iota\pi\omega\sigma\alpha\iota$ or $\epsilon\iota\pi\omega$ (old $\epsilon\iota\pi\omega$,

$\epsilon\iota\pi\omega$), inclose, include, shut

in, F. $\epsilon\iota\pi\omega$; A. $\epsilon\iota\pi\omega$ or

$\epsilon\iota\pi\omega$, Perf. Pass. $\epsilon\iota\pi\omega\sigma\alpha\iota$ or

$\epsilon\iota\pi\omega\sigma\alpha\iota$ or $\epsilon\iota\pi\omega\sigma\alpha\iota$. (§§ 96.

18, 9: 80. N. 5.)

$\epsilon\iota\pi\omega$ ($\epsilon\pi\omega$), F. $\epsilon\iota\pi\omega$ $\epsilon\iota\pi\omega$, =

$\epsilon\pi\omega$, which see. (§ 96.

18.)

$\epsilon\iota\sigma\alpha\iota$ or $\epsilon\iota\sigma\alpha\iota$ ($\epsilon\iota\sigma\alpha\iota$), liken,

compare, Imperf. $\eta\iota\sigma\alpha\iota$ or

$\epsilon\iota\sigma\alpha\iota$. (§ 96. 14.)

$\epsilon\iota\sigma\alpha\iota$, see $\epsilon\iota\sigma\alpha\iota$.

$\epsilon\iota\sigma\alpha\iota$ (rarely $\epsilon\iota\sigma\alpha\iota$), drive,

march, F. $\epsilon\iota\sigma\alpha\iota$ or $\epsilon\iota\sigma\alpha\iota$, A.

$\epsilon\iota\sigma\alpha\iota$, Perf. $\epsilon\iota\sigma\alpha\iota$, Perf.

Pass. $\epsilon\iota\sigma\alpha\iota$, later $\epsilon\iota\sigma\alpha\iota$,

A. Pass. $\epsilon\iota\sigma\alpha\iota$, later

$\epsilon\iota\sigma\alpha\iota$. (§§ 96. N. 13: 95.

N. 1: 102. N. 2: 107. N. 1:

109. N. 1.)

$\epsilon\iota\sigma\alpha\iota$ ($\epsilon\pi\omega$), F. Mid.

$\epsilon\iota\sigma\alpha\iota$, 2 A. $\epsilon\iota\sigma\alpha\iota$ com-

monly $\epsilon\iota\sigma\alpha\iota$, $\epsilon\iota\sigma\alpha\iota$, $\epsilon\iota\sigma\alpha\iota$,

$\epsilon\iota\sigma\alpha\iota$, $\epsilon\iota\sigma\alpha\iota$, $\epsilon\iota\sigma\alpha\iota$, 2 Perf.

$\epsilon\iota\sigma\alpha\iota$ (rarely $\epsilon\iota\sigma\alpha\iota$), =

$\epsilon\iota\sigma\alpha\iota$, which see. (§§ 96.

18: 26. 1: 93. N. 2.)

NOTE. Homer has 2 Perf. $\epsilon\iota\sigma\alpha\iota$,

1st pers. plur. $\epsilon\iota\sigma\alpha\iota$

for $\epsilon\iota\sigma\alpha\iota$. (§§ 96. N. 14:

81: 91. N. 6.)

$\epsilon\iota\sigma\alpha\iota$, cause to hope, give hope,

2 Perf. $\epsilon\iota\sigma\alpha\iota$ as Present, 2

Pluperf. $\epsilon\iota\sigma\alpha\iota$ as Imper-

fect. Mid. $\epsilon\iota\sigma\alpha\iota$, cause

myself to hope, simply I

hope. (§ 80. N. 2, 3.)

$\epsilon\iota\sigma\alpha\iota$, F. $\epsilon\iota\sigma\alpha\iota$ (rare), 2. A.

$\epsilon\iota\sigma\alpha\iota$, $\epsilon\iota\sigma\alpha\iota$, $\epsilon\iota\sigma\alpha\iota$, $\epsilon\iota\sigma\alpha\iota$,

$\epsilon\iota\sigma\alpha\iota$, 2 A. Mid. $\epsilon\iota\sigma\alpha\iota$

(Alexandrian $\epsilon\iota\sigma\alpha\iota$), =

$\epsilon\iota\sigma\alpha\iota$, which see. (§§ 80.

N. 1: 85. N. 2.)

NOTE. It may be supposed that

$\epsilon\iota\sigma\alpha\iota$ was originally $\epsilon\pi\omega$, of

which the 2 A. Mid. 3d. pers.

sing., without the connecting vowel,

would be $\epsilon\pi\omega$ or $\epsilon\pi\omega$ (like

$\epsilon\pi\omega$ for $\epsilon\pi\omega$). The

form $\epsilon\pi\omega$ was finally changed into

$\epsilon\pi\omega$, he seized, which is found in

Homer. (§§ 1. N. 3: 92. N. 4.)

$\epsilon\pi\omega$, see $\epsilon\pi\omega$.

$\epsilon\pi\omega$ ($\epsilon\pi\omega$), A. $\epsilon\pi\omega$,

Perf. $\epsilon\pi\omega$, Perf. Pass.

$\epsilon\pi\omega$, A. Pass. $\epsilon\pi\omega$,

2 A. $\epsilon\pi\omega$, = $\epsilon\pi\omega$, which

see. (§ 96. 6: 104. N. 1:

98. N. 2: 81.)

$\epsilon\pi\omega$, float, lie on, sit, 2

Perf. $\epsilon\pi\omega$. (§§ 96. 19:

81.)

$\epsilon\pi\omega$, see $\epsilon\pi\omega$.

ἐνέπω or ἐννέπω or ΕΝΙΠΩ or ΕΝΙΣΠΩ (ἐν, ΕΠΩ), F. ἐνι-σπῆσω or ἐνίψω, 2 A. ἐνισπον, poetic, = ΕΠΩ, which see. (§ 96. 14, 16, 10.)

ἐνίπτω or ἐνίσσω (ΕΝΙΠΩ), chide, 2 A. ἐνένιπον and (as if from ΕΝΙΠΑΠΩ), ἡνίπαπον. (§ 96. 2, N. 1.)

ΕΝΙΣΠΩ, see ἐνέπω.

ἐννέπω, see ἐνέπω.

ἐννυμι (ΕΩ), put on, clothe, F. ἔσω, Perf. Pass. εἶμαι or ἔσμαι, Pluperf. Pass. εἶμην or ἔσμην or εἰσμην, A. Pass. ἔσθην, A. Mid. εἰσάμην, poetic. (§§ 96. 9 : 95. N. 1 : 107. N. 1 : 109. N. 1 : 80. N. 2.)

ἐόλητο, see ἔλλω.

ἐπαυρέω or ἐπαυρίσκομαι (ἐπὶ, αὐρέω, αὐρίσκομαι), enjoy, F. Mid. ἐπαυρησομαι, 2 A. ἐπηῦρον, ἐπαύρω, ἐπαυρεῖν, 2 A. Mid. ἐπηυρόμην, ἐπαύρωμαι, ἐπαυρέσθαι and ἐπαύρασθαι.

ἐπίσταμαι (ΕΠΙΣΤΑΩ, ΕΠΙΣΤΗΜΙ), understand, Imperf. ἡπιστάμην, A. Pass. ἡπιστήθην or ἐπιστήθην, F. Mid. ἐπιστήσομαι. (§§ 117 : 80. N. 4.)

ΕΠΩ, see ΕΠΩ.

ἐπω, am occupied with, am busy, Imperf. εἶπον, F. Mid. ἔφομαι, 2 A. ἔσπον, σπῶ, σπείν, σπών, 2 A. Mid. ἐσπόμην, σπῶμαι, σποίμην, σποῦ, σπύσθαι, σπόμενος. Mid. ἔπομαι, follow. (§ 80. N. 1.)

The old poets have 2 A. Mid. Subj. εὑπωμαι, Inf. ἐσπείσθαι, Part. ἐσπόμενος.

NOTE. It seems that ἔπω was

originally ΣΕΠΩ, whence 2 A. ἔπειται, syncopated ἔπων. (Compare ὄς, οὗς, οὐς; ἵκμαι, sequor : ὄπις, surpet; ὑπέ, sub; ἵ, se; ἡμῖνοι, semis; ἵζομαι or rather ἔΔΩ, sedeo; ἄλς, sal, salum.)

ἐράω (poetic ἔραμαι, inflected like ἵσταμαι), love, am in love with, A. Pass. ἡράσθην, A. Mid. ἡράσάμην (poetic) fell in love. (§§ 95. N. 1 : 109. N. 1.)

ΕΡΓΩ or ἔρδω, see ῥέζω.

ἐρείπω (ΕΡΙΠΩ), demolish, throw down, ἐρείψω, ἡρείψα, ἡρείψάμην, 2 A. ἡρίπον fell down, 2 Perf. ἐρήριπα have fallen down, Pluperf. Pass. 3d pers. sing. ἐρέριπτο. (§§ 96. 18 : 81. N.)

ἐρέω, see ἔρομαι.

ἐριδαίνω (ΕΡΙΔΩ), quarrel, vie with, A. Mid. Inf. ἐριδήσασθαι. (§ 96. 7, 10.)

ἔρομαι (ΕΡΩ), Ionic εἶρομαι, Epic also ἐρέω, ask, inquire, F. Mid. ἐρήσομαι, 2 A. Mid. ἡρόμην, ἔρωμαι, ἐροίμην, ἐροῦ, ἐρέσθαι, ἐρόμενος. (§ 96. 18, 10.)

The Present ἔρομαι is not Attic.

ἐρῶω (ΕΡΩ), go forth, go to perdition, F. ἐρῶήσω, A. ἡρῶήσα. (§ 96. 6, 10.)

NOTE. From the simple Present comes the Homeric A. 3d pers. sing. ἔρει, in composition ἀπέρει, he caused to go forth, he hurried away. (§ 104. N. 6.)

ἐρυγγάνω or ἐρεύγομαι (ΕΡΥΓΩ), cructate, 2 A. ἡρυγον. (§ 96. 7, 18.)

ἐρυθαίνω, (ΕΡΘΩ), make red, F. ἐρυθήσω, A. ἡρύθησα, Perf. ἡρύθηκα. (§ 96. 7, 10.)

ἐρύκω or **ἐρυκάνω** or **ἐρυκανάω**, *impede, keep*, 2 A. (Epic) **ἐρύκακον** (as if from **ΕΡΥΚΑΚΩ**), *Inf.* **ἐρυκακίειν**. (§§ 96. 7, 10: 89. N. 2.)

ἐρύω or **εἰρύω**, *draw*, **ἐρύσω**, Perf. Pass. **εἰρύμαι**, A. Mid. **εἰρύσάμην**. (§ 95. N. 2.) From **ΕΙΡΥΜΙ**, Pres. *Inf.* **εἰρύμεναι**, Pres. Pass. *Inf.* **εἰρυσθαι** or **ἐρυσθαι**, Imperf. Pass. 3d pers. sing. **εἶρντο** or **ἐρντο**, all Epic.

ἐρχομαι, *go, come*, Imperf. **ἤρχόμην**. From **ΕΛΕΥΘΩ** (which see), F. Mid. **ελεύσομαι**, 2 A. **ἤλυθον** commonly **ἦλθον**, **ἔλθω**, **ἔλθοιμι**, **ἔλθῃ**, **ἔλθῃν**, **ἔλθων**, 2 P. **ἔλῃλυθα**.

ΕΡΩ, see **ἔρομαι**, **ἔρῶ**. **ΕΣΘΕΩ**, Perf. Pass. *Part.* **ἐσθημένος** or **ἡσθημένος**, η, ον, *clothed, dressed*.

ἐσθίω, poetic **ἔσθω** or **ἔδω**, *eat*, Perf. Pass. **ἐδήδεσμαι**, A. Pass. **ἡδέσθην**, 2 Perf. **ἔδηδα** (Epic). Pres. Pass. **ἔδομαι**, as F. Active, *shall eat*. From **ΦΑΓΩ** (which see), 2 A. **ἔφαγον**. (§§ 96. 10, 19, N. 8: 98. N. 2: 81: 107. N. 1: 109. N. 1.)

Homer has *Inf.* Act. **ἰδμιναι** (for **ἰδίμιναι**), and Perf. Pass. **ἰδήδομαι**. (§ 89. N. 1.)

ἔσπω (**ΕΠΩ**), used only in the *Imperat.* 2d pers. plur. **ἔσπετε** (poetic), = **ΕΠΩ**, which see. (§ 96. 14.)

εὔαδε, see **ἀνδάνω**.

εὔδω, *sleep*, Imperf. **ἠύδον**, F. **εὔδησω**. (§ 96. 10.)

εὐρίσκω (**ΕΥΡΩ**), *And*, F. **εὐρήσω**, Perf. **εὔρηκα**, Perf. Pass. **εὔρημαι**, A. Pass. **εὐρέσθην**, 2 A. **εὔρον**, 2 A. Mid. **εὐρόμην** and, in writers not Attic, **εὐράμην**. (§§ 96. 8, 10: 95. N. 2: 85. N. 2.)

ἔχθω, *hate*, Perf. Pass. **ἤχθημαι**, F. Mid. **ἐχθήσομαι**, 2 A. Mid. **ἤχθόμην**. Pres. Pass. **ἐχθάνομαι** (later **ἐχθομαι**), used chiefly in the compound **ἀπεχθάνομαι**, *am hated*. (§ 96. 10, 7.)

ἔχω (**ΕΧΩ**), *have*, Imperf. **ἔχον**, F. **ἔξω**, 2 A. **ἔσχον**, **σχῶ**, **σχολήν**, **σχεῖν**, **σχών**, 2 A. Mid. **ἐσχόμην**, **σχῶμαι**, **σχολμην**, **σχοῦ**, **σχέσθαι**, **σχόμενος**. (§§ 14. N. 5: 80. N. 1: 87. N. 2.) From **ΣΧΕΩ**, **ΣΧΗΜΙ**, 2 A. *Imperat.* **σχέε**. (§ 117. N. 11.)

The forms **σχίσω**, **ίσχηκα**, **ίσχημαι**, **ίσχιδης**, which commonly are subjoined to **ἔχω**, in strictness belong to **ίσχω**, which see.

NOTE 1. Homer has a 2 Perf. **ἔχονκα** (Il. 2, 218), formed as follows: **ἔχω**, **ΟΧΩ** (§ 96. 19), **ἔχα**, **ἔχωχα**, **ἔχονκα** contrary to the rule (§ 14. 3).

NOTE 2. It would seem that the original form of **ἔχω** was **ΣΕΧΩ**, whence 2 A. **ἰσίων**, syncopated **ίσχον**. (Compare **ἴσω**.)

ἔψω (rarely **ἐψέω**), *cook, boil*, F. **ἐψησώ**, A. **ἐψησα**. (§ 96. 10.)

ΕΩ, *am*, see **εἰμι**.

ἜΩ, *put on*, see **ἐννυμι**.

ἘΩ, *send*, see **ἔημι**.

ἔω, *place, cause to sit, set*, A. **ἔισα**, Perf. Mid. **ἦμαι** *sit*, Pluperf. Mid. **ἦμην** *sat*, F. Mid. **εἴσομαι**, A. Mid. **εἰσάμην**. (§ 80. N. 1.)

The Perfect and Pluperfect Middle are inflected as follows :

Perfect Middle.

IND. S.	ἦμαι ἦσαι ἦται, ἦσται	D.	ἦμεθον ἦσθον ἦσθον	P.	ἦμεθα ἦσθε ἦνται
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SUBJ. ὦμαι, used only in the compound κάθημαι, which see.

OPT. οἶμην, only in the compound κάθημαι.

IMP. S.	ἦσο ἦσθω	D.	ἦσθον ἦσθων	P.	ἦσθε ἦσθεσαν
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INF. ἦσθαι.

PART. ἦμενος, η, ον, (§ 93. N. 1.)

Pluperfect Middle.

S.	ἦμην ἦσο ἦτο, ἦστο	D.	ἦμεθον ἦσθον ἦσθην	P.	ἦμεθα ἦσθε ἦντο
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NOTE 1. For the forms ἦσται, ἦστε, see above (§ 107. N. 1.)

NOTE 2. For ἦνται, ἦντε, the Ionic has ἴσται, ἴστε. (§ 91. N. 2.)

ῥωνται, see ἱμι.

Z.

ζάω, live, ζήσω, ἔζησα, ἔζηκα, ζήσομαι. (§ 116. N. 2.)
From ΖΗΜΙ, Imperat. ζῆθι (sometimes ζῆ), Imperf. ἔζην. (§ 117. N. 8.)

ζεύγνυμι (ΖΥΓΩ), yoke, F. ζεύξω, A. ἔζευξα, Perf. Pass. ἔζευγμαι, A. Pass. ἐζεύχθην, 2 A. Pass. ἐζύγην. (§ 96. 18, 9.)

ζώννυμι (ΖΩΩ), gird, F. ζώσω, A. ἔωσα, Perf. ἔωκα, Perf. Pass. ἔωσμαι, A. Pass. ἐζώσθην (§§ 96. 9 : 107. N. 1 : 109. N. 1.)

H.

ἦμαι, see ἔλ, place.

ἦμι, say. The Imperfect ἦν, ἦ, is used chiefly in the formulas

ἦν δ' ἐγώ, said I; ἦ δ' ὅς, said he.

ἡμύνω, bend down, regular. Homer has Perf. 3d pers. sing. ἐμνήμυκε (in composition ὑπεμνήμυκε) for ἡμυκε. (§ 81.)

Θ.

ΘΑΝΩ, see θνήσκω.

θάομαι and θηίομαι, admire, F. Mid. θηήσομαι, A. Mid. ἐθησάμην and ἐθηησάμην. (§ 96. 18, 10.)

θάπτω (ΘΑΦΩ), bury, θάψω, ἔθαψα, τέθαμμαι, 2 A. Pass. ἐτάφην. (§§ 96. 2 : 14. 3.)

ΘΑΦΩ, am astonished, 2 A. ἔταφον, 2 Perf. τέθηκα (contrary to § 14. 3) synonymous with the Present. (§ 96. 18.)

ΘΑΩ, suckle, suck, A. Mid.

- ἔθνησάμην*. Pres. Mid. *Inf.* *ἔθνησθαι* (contracted from *θάύεσθαι*, § 23. N. 1).
θείλω, see *ἐθέλω*.
ΘΕΡΩ, *warm*, F. Mid. *θέρσομαι*, 2 A. Pass. *ἐθέρην*. Mid. *θέρομαι*, *warm myself*. (§ 103. N. 1.)
τίω (*ΘΕΤΩ*), *run*, F. Mid. *θαύσομαι*, *θενσοῦμαι*. (§§ 96. N. 12: 114. N. 1.)
τίω, *put*, see *τίθημι*.
θιέομαι, see *θάομαι*.
θιγγάνω (*ΘΙΓΩ*), *touch*, F. Mid. *θίζομαι*, 2 A. *ἔθιγον*, *θιγεῖν*, *θιγών*. (§ 96. 7.)
θνήσκω (*ΘΑΝΩ*), *die*, Perf. *τέθνηκα* *am dead*, 2 A. *ἔθανον*, 2 Perf. *τέθναα*, *τεθναλην*, *τέθναθι*, *τεθνάσαι*, *τεθνεώς* (Epic *τεθρηώς* or *τεθνεϊώς*), F. Mid. *θανοῦμαι*. From *ΤΕΘΝΗΚΩ*, F. *τεθνήξω*, *τεθνήξομαι*. (§§ 96. 17, 8, 11: 91. N. 7: 99. N.)
ἵημι and *ἰέω* (*ΕΩ*), *send*, Imperf. *ἵην* or *ἰοῦν*, F. *ἥσω*, A. *ἦκα*, Perf. *εἶκα*, Perf. Pass. *εἶμαι*, A. Pass. *ἔθην* or *εἰθην*, 2 A. *ἦν* (not used in the sing. of the *Ind.*), *ῶ*, *εἶην*, *ἔθι* or *ἔς*, *εἶραι*, *εἶς*, 2 A. Mid. *ἔμην* or *εἴμην*, *ῶμαι*, *εἴμην*, *ἔσο* or *οὔ*, *ἔσθαι*, *ἔμενος*. (§§ 96. 1: 104. N. 2: 80. N. 1: 95. N. 2: 117. N. 11, 13.)
ΘΟΡΩ, see *θρόσκω*.
ΘΡΕΦΩ, see *τρέφω*.
ΘΡΕΧΩ, see *τρέχω*.
θρύπτω (*ΘΡΥΠΩ*), *crumble*, *θρύψω*, *ἔθρυσα*, 2 A. Pass. *ἐθρύφην*. (§§ 96. 2: 14. 3.)
θρώσκω (*ΘΟΡΩ*), *leap*, *spring*, 2 A. *ἔθορον*, F. Mid. *θοροῦμαι*. (§ 96. 17, 18.)
ΘΥΦΩ, see *τύφω*.
θύω, *sacrifice*, *θύσω*, *ἔθυσα*, *τέθυκα*, *ἐτύθην*. (§§ 95. N. 2: 14. N. 3.)

I.

ἰδρύω, *locate*, *ύσω*, *ύσα*, *ύκα*, *ύμαι*, A. Pass. *ἰδρύθην* and *ἰδρύνθην*. (§ 95. 5.)

ΙΔΩ, see *ΕΙΔΩ*.

ἰέω, see *ἵημι*.

ἰζω and *ἰζάνω* (*ΕΔΩ*), *seat*, *sit*, F. *ἴσω* and *ἴω*, A. *ἴσα*, F. Mid. *ἰζήσομαι*. (§§ 96. 16, 4, 7, 10: 102. N. 1.)

The Present and Imperfect, and the Second Aorist Active and Middle are inflected as follows:

Present Active.	Present Passive and Middle.
IND. S. <i>ἵημι</i>	S. <i>ἴεμαι</i>
<i>ἵης</i>	<i>ἴεσαι, ἴῃ</i>
<i>ἵησι(ν)</i>	<i>ἴεται</i>
D. <i>ἴμεν</i>	D. <i>ἴμεθον</i>
<i>ἴετον</i>	<i>ἴεσθον</i>
<i>ἴετον</i>	<i>ἴεσθον</i>
P. <i>ἴμεν</i>	P. <i>ἴμεθα</i>
<i>ἴετε</i>	<i>ἴεσθε</i>
<i>ἴησι(ν), ἴῳσι(ν)</i>	<i>ἴνται</i>

SUBJ. ἰῶ, like τιθῶ from
τιθημι.

OPT. ἰέην, like τιθείην.

IMP. S. ἰεθι, ἰέτω, D. ἰε-
τον, ἰέτην, P. ἰετε,
ἰέτωσαν.

INF. ἰέναι.

PART. ἰείς, ἰίσα, ἔν.

Imperfect Active.

S. ἰήν, ἰής, ἰῆ, D. ἰέμεν,
ἰέτον, ἰέτην, P. ἰέμεν,
ἰετε, ἰέσαν.

Second Aorist Active.

IND. S. ἦν
ἦς
ἦ

D. ἔμεν, εἶμεν
ἔτον, εἶτον
ἔτην, εἶτην

P. ἔμεν, εἶμεν
ἔτε, εἶτε
ἔσαν, εἶσαν

SUBJ. ᾧ, inflected like the
Present.

OPT. εἶην, like the Pres-
ent.

IMP. ἔθι, like the Present.

INF. εἶναι.

PART. εἶς, εἶσα, ἔν.

SUBJ. ἰῶμαι, like τιθῶμαι.

OPT. ἰέιμην, like τιθείμην.

IMP. S. ἴεσο or ἴου, ἴσθω,
D. ἴεσθον, ἴσθων, P. ἴεσθε,
ἴσθωσαν.

INF. ἴεσθαι.

PART. ἴέμενος, ἦ, ον.

Imperf. Passive and Middle.

S. ἰέμην, ἴεσο or ἴου, ἴστο,
D. ἰέμεθον, ἴεσθον, ἴσθην,
P. ἰέμεθα, ἴεσθε, ἴντο.

Second Aorist Middle.

S. ἔμην, εἶμην
ἔσο
ἔτο, εἶτο

D. ἔμεθον, εἶμεθον
ἔσθον, εἶσθον
ἔσθην, εἶσθην

P. ἔμεθα, εἶμεθα
ἔσθε, εἶσθε
ἔντο, εἶντο

SUBJ. ᾧμαι, inflected like the
Present.

OPT. εἶμην, like the Present.

IMP. ἔσο, like the Present.

INF. ἔσθαι.

PART. ἔμενος, ἦ, ον.

NOTE 1. The *Present Ind.* 3d pers. plur. ἰᾶσι is contracted from ἰᾶσσι. (§ 117. N. 2.)

NOTE 2. For Imperf. Act. ἰήν, there occurs a form ἱέν, found only in composition.

NOTE 3. Homer has F. ἴσα, A. ἴσα, ἱεκα. (§§ 95. N. 2 : 80. N. 3.)

NOTE 4. The form ἰώνται for Perf. Pass. 3d pers. plur. ἰόνται, is obtained as follows: 'ΕΩ, 'ΟΩ, ᾧμαι, ἰώμαι, ἰώνται. (§§ 96. 19 : 80. N. 3.) See ἀφίημι.

ἰκνέομαι and ἰκάνω and ἴκω, *come*, Perf. ἴγμαι, F. Mid. ἴξομαι, 2 A. Mid. ἰκόμην. (§ 96. 5, 10, 7.)

NOTE. Homer has A. Act. 3d pers. plur. ἴξον for ἴξαν. (§ 85. N. 2.)

ἸΛΗΜΙ (ἸΛΛΩ), *am propitious*, Imperat. ἰλαθι or ἰληθι, Perf. (as Present) Subj. ἰλήκω, Opt. ἰλήκοιμι, F. Mid. ἰλάσσομαι, A. Mid. ἰλάσάμην. Mid. ἰλάσσομαι (rarely ἰλάομαι), *propitiate*. (§§ 96. 8: 95. N. 2.)

ἵπταμαι (ἵΤΑΩ, ἵΠΤΗΜΙ), F. Mid. πτήσομαι, 2 A. ἱπτιην, 2 A. Mid. ἐπιτάμην, = πέτομαι, which see. (§ 96. 1.)

ἴκω, see εἴκω.

ἴστημι (ΣΤΑΩ), *place, cause to stand*, F. στήσω, A. ἔστησα, Perf. ἔστηκα *stand*, later ἔστακα *have placed*, Pluperf. ἔστήκειν or εἰστήκειν *was standing*, Perf. Pass. ἔσταμαι, A. Pass. ἐστάθην, 2 Perf. ἔσταα *stand*, ἐστῶ, ἐσταίην, ἔσταθι, ἐστάναι, ἐστώς, 2 A. ἔστην *stood*, στή, σταίην, στήθι, στήναι, στάς. Mid. ἴσταμαι, *cause myself to stand, stand*, (§§ 96. 1: 117: 77. N. 2: 91. N. 7: 95. N. 2.)

NOTE. The augment of the Perfect and Pluperfect, in this verb, takes the *rough breathing*.

ἰσχανάω and ἰσχάνω, = ἴσχω, which see. (§ 96. 7, 10.)

ἰσχνέομαι, = ἴσχομαι. (§ 96. 5, 10.)

ἴσχω (ἔχω), *take hold of, hold, restrain*, F. σχήσω, Perf. ἔσχηκα, Perf. Pass. ἔσχημαι, A. ἐσχέθην, F. Mid. σχήσο-

μαι, 2 A. ἔχον. Mid. ἔχομαι, *restrain myself*. (§§ 96. 1, 10: 95. 2.)

ἴΩ, see εἴμι, go.

K.

ΚΑΔΩ, see καίνομαι.

καθίζομαι (κατά, ἕζομαι), *sit down*, Imperf. ἐκαθιζόμην, A. Pass. ἐκαθίσθην (later), 2 F. Mid. καθεδοῦμαι. (§§ 14. 1: 82. N. 1.)

καθεύδω (κατά, εὐδω), *sleep*, Imperf. καθηῦδον or καθεῦδον or ἐκαθεῦδον, F. καθευδήσω. (§§ 14. 1: 82. N. 2.)

κάθηναι (κατά, ἵμαι), *sit down*, Subj. κάθωμαι, Opt. καθοίμην, Imperat. κάθησο (later κάθου), Inf. καθῆσθαι, Part. καθήμενος, Pluperf. Mid. καθήμην or ἐκαθήμην *sat down*. (§§ 14. 1: 82. N. 3.)

καθίζω and καθιζάνω (κατά, ἕζω, ἕζάνω), *seat, cause to sit down, sit down*, Imperf. ἐκάθιζον, F. καθίσω or καθιῶ, A. ἐκάθισα, Perf. κεκάθικα, F. Mid. καθιζήσομαι. (§§ 14. 1: 82. N. 1.)

καίνομαι, *surpass, excel*, Imperf. ἐκαινύμην, Perf. Pass. (from ΚΑΔΩ), κέκασμαι or κέκαδμαι. (§ 107. N. 5.)

καίω or κᾰω, *burn*, A. (Epic) ἔκηα or ἔκεα or ἔκεια, 2 A. Pass. ἐκάην. From ΚΑΤΩ, F. καύσω, A. ἔκανσα, Perf. Pass. κέκαυμαι, A. Pass. ἐκαύθην. (§§ 96. 18: 104. N. 1.)

καλέω (ΚΑΛΩ), *call*, F. καλέσω or καλῶ, A. ἐκάλεσα, Perf. κέκληκα, Perf. Pass. κέκλημαι, Opt. κελήμην, Inf. κελῆ-

σθαι, *Part.* κεκλημένος, *A.* Pass. ἐκλήθην. (§§ 96. 10, 17: 95. N. 1: 91. 5: 102. N. 2.)

κάμνω (*KAMNΩ*), *labor, am weary*, Perf. κέκμηκα, 2 *A.* ἔκαμον, *F. Mid.* καμοῦμαι. (§ 96. 5, 17.)

καταγνῶμι (κατά, ἄγννμι), *break down, break to pieces*, *F.* κατάξω (also κατεάξω, with

the augment of the *Aor.* Ind.), *A.* κατέαξα, *Part.* κατεάξας with the augment of the Indicative, 2 Perf κατέαγα *am broken to pieces*, 2 *A.* Pass. κατεάγην.

NOTE. For *Aor. Opt.* 2d pers. sing. κατέαξαις, Hesiod (*Op. et D.* 692) has κανάξας (see ἄγννμι).

κανάξαις, see the preceding. *KATNΩ*, see καίω.

κείμαι (κίω, κίω, *KEIMI*), *lie down, recline*, κέωμαι, κεόμην, κέισο, κείσθαι, κείμενος, Imperf. ἐκείμην, *F. Mid.* κείσομαι. (§§ 96. 18: 117.)

The Present and Imperfect are inflected as follows :

Present.

IND. <i>S.</i> κείμαι	<i>D.</i> κείμεθον	<i>P.</i> κείμεθα
κείσαι	κείσθον	κείσθε
κείται	κείσθον	κείνται

SUBJ. κέωμαι, like τύπτωμαι.

OPT. κεόμην, like τυπτοίμην.

IMP. <i>S.</i> κέισο	<i>D.</i> κείσθον	<i>P.</i> κείσθε
κείσθω	κείσθων	κείσθωσαν

INF. κείσθαι.

PART. κείμενος, η, ον.

Imperfect.

<i>S.</i> ἐκείμην	<i>D.</i> ἐκείμεθον	<i>P.</i> ἐκείμεθα
ἐκεισο	ἐκεισθον	ἐκεισθε
ἐκειτο	ἐκείσθην	ἐκειντο

NOTE. The Present κίω or κίω has the signification of the Future, *shall lie down* ; also, *desire to lie down*.

κέλομαι, *command*, *F. Mid.* κελήσομαι, *A. Mid.* ἐκελησάμην, 2 *A. Mid.* ἐκεκλόμην for ἐκεκλόμην. (§§ 96. 10: 78. N. 2: 26. 1.)

κεντέω, *prick*, regular. From *KENTΩ*, *A. Inf.* κένσαι. (§§ 96. 10: 12. N. 4.)

κερδανῶμι (poetic κεράω), *miz*, *F.* κεράσω, *A.* ἐκέρασα, Perf.

κέκρακα, Perf. Pass. κέκραμαι or κεκέρασμαι, *A. Pass.* ἐκράσθην or ἐκεράσθην. (§§ 96. 9: 26. 1: 107. N. 1: 109. N. 1.)

For *Aor. Act. Inf.* κερῶσαι, Homer has κρήσαι.

κερδαινῶ (*ΚΕΡΔΩ*), *gain*, *F.* κερδανῶ (in writers not Attic κερδήσω), *A.* ἐκέρδανα (not

Attic ἐκέρδῃσα), Perf. κεκέρδασκα or κεκέρδῃκα. (§ 96. 7, 10.)

κῆω, see κῆμαι.

κῆδω (ΚΑΔΩ), *trouble, vex, worry*, F. Mid. κεκαδήσομαι, A. Mid. Imperat. 2d. pers. sing. κήδεσαι, 2 Perf. κέκηδα am anxious. Mid. κήδομαι, am anxious about, care for. (§§ 96. 18, 10, 11: 95. N. 2.)

κίδνημι, Mid. κίδναμαι, = σκίδνημι, -μαι.

κικλήσκω (ΚΑΛΩ), = καλέω. (§ 96. 17, 1, 8.)

κίρνημι and κίρνάω), = κεράννυμι. (§ 96. 16, 6.)

κίχάνω (ΚΙΧΩ), *reach, find*, F. Mid. κιχήσομαι, A. Mid. ἐκίχσάμην, 2 A. ἐκίχον. From ΚΙΧΗΜΙ, 2 A. ἐκίχην, Subj. κίχῳ (Epic κιχέω), Opt. κίχῃην, Inf. κίχῃναι, Part. κίχεις. 2 A. Mid. Part. κιχήμενος. (§§ 96. 7, 10. 117. N. 17, 15.)

κίχρημι (χράω), *lend, the rest from χράω, which see.* (§ 96. 1.)

κίω, *go*, Imperf. ἔκιον.

κλάζω (ΚΛΑΓΩ), *clang*, F. κλάζω, A. ἐκλαγξα, 2 A. ἔκλαγον, 2 Perf. κέκληγα or κέκλαγγα. From κεκλήγω, Pres. Part. κεκλήγων. (§ 96. 4, 6, 18, 11.)

κλαίω or κλαῶ, *weep*, F. κλαιήσω or κλαήσω. From ΚΛΑΤΩ, A. ἐκλαυσα, F. Mid. κλαύσομαι, κλαυσούμαι. (§ 96. 10: 114. N. 1.)

κλάω, *break*, κλάσω, ἔκλασα, κέκλακα, κέκλασμαι, ἐκλάσθην. From ΚΛΗΜΙ, 2 A. Part.

κλάς. (§§ 95. N. 1: 107. N. 1: 109. N. 1: 117.)

κλύω, *hear*, Imperf. ἔκλυον synonymous with the Aorist. From ΚΛΥΜΙ, 2 A. Imperat. κλύθι and κέκλυθι, 2 A. Mid. Part. κλύμενος as adjective, *celebrated, famous*. (§§ 78. N. 2: 117. N. 10.)

ΚΜΑΩ, see κάμνω.

κορέννυμι (ΚΟΡΩ), *satiate*, F. κορέσω, A. ἐκόρεσα, Perf. κεκόρηκα, Perf. Pass. κεκόρησμαι (Ionic κεκόρημαι), A. Pass. ἐκορέσθην. (§§ 96. 10, 9: 95. N. 2: 107. N. 1: 109. N. 1.)

κράζω (ΚΡΑΙΩ), *cry*, F. κράζω, F. Mid. κράσομαι, 2 Perf. κέκραγα synonymous with the Present. From ΚΕΚΡΑΓΩ, F. Mid. κεκράξομαι, A. (later) ἐκέκραξα. (§ 96. 4, 11.)

NOTE. Forms without the connecting vowel, 2 Perf. 1st pers. plur. κίεραγμαι, Imperat. 2d pers. sing. κίεραχθι, 2 Pluperf. 1st pers. plur. ἰαίεραγμαι. (§ 91. N. 6.)

κρέμαμαι (κρεμύω, ΚΡΕΜΗΜΙ), *suspend myself, hang*, Subj. κρέμωμαι, Opt. κρεμαίμην or κρεμοίμην, F. Mid. κρεμήσομαι. (§ 117.)

κρεμάννυμι (later κρεμάω), *suspend, hang*, F. κρεμάσω or κρεμῶ, A. ἐκρέμασα, A. Pass. ἐκρεμάσθην. (§§ 96. 9: 95. N. 1: 102. N. 2: 109. N. 1.)

κρήνημι, κρήνησθαι, Imperf. ἐκρηνέμην, = preceding. (§ 96. 6: 117.)

κτάομαι, *possess*, Perf. Mid. κέκτημαι and ἔκτειμαι, Subj. κέ-

πτῶμαι, *Opt.* κεκτήμην and κεκτώμην (Ionic κεκτεώμην), *Inf.* πεκτήσθαι, *Part.* κεκτημένος, *F. Mid.* κτήσομαι, *A. Mid.* ἐκτῆσάμην, (§§ 76. N. 3: 91. N. 3.)

κτείνω and κτίννυμι (ΚΤΕΝΩ, ΚΤΑΩ), *kill*, *F.* κτενῶ, *A.* ἔκτεινα, *Perf.* ἔκτακα and ἐκτόνηκα, *Perf. Pass.* ἔκταμαι, *A. Pass.* ἐκτάθην (sometimes ἐκτάνθην), 2 *A.* ἔκτανον, 2 *Perf.* ἔκτονα. From ΚΤΙΜΙ, 2 *A.* ἐκτῆν, κτῶ, κταίην, κτάναι, κτάς, 2 *A. Mid.* ἐκτάμην, κτάσθαι, κτάμενος. (§§ 96. 5, 19, 18, 16, 9, 13: 117. N. 10.)

Homer has also *F.* κταίω, κταίμαι.

ΚΤΙΩ, ΚΤΙΜΙ, *build*, 2 *A. Mid.* *Part.* κτίμενος, η, ον, *built*. (§§ 117. N. 14.)

κτυπέω (ΚΤΥΠΩ), *make noise, thunder*, ἦσω, ἦσα, ἦκα, ἦμαι, ἦθην, 2 *A.* ἔκτυπον. (§ 96. 10.)

κυνέω (ΚΤΩ), *kiss*, *F.* κύσω, *A.* ἔκυσα. The compound προσκυνέω, *prostrate myself, adore*, is generally regular, as *F.* προσκυνήσω. (§§ 96. 5, 10: 95. N. 1.)

κύω or κυέω or κύσσω, *conceive, to be pregnant*, *F.* κυήσω, *A.* ἐκύησα, *A. Mid.* ἐκυησάμην, *poetic* ἐκῦσάμην. (§ 96. 10, 8.)

A.

ΛΑΒΩ, see λαμβάνω.

λαγχάνω (ΛΑΧΩ), *receive by lot, obtain*, *F. Mid.* λήξομαι (Ionic λάξομαι), 2 *A.* ἔλαχον, *Perf.* ἐλῆχα and ἐέλογχα.

(§§ 96. 7, 18, 19, 6: 76. N. 1.)

ΛΑΘΩ, see λανθάνω.

ΛΑΚΩ, see λάσκω.

λαμβάνω (ΛΑΒΩ), *receive, take*, *Perf.* ἐίληφα, *Perf. Pass.* ἐέλημμαι, *A. Pass.* ἐλήφθην, *F. Mid.* λήψομαι, 2 *A.* ἔλαβον, 2 *A. Mid.* ἐλαβόμην. (§§ 96. 7, 18: 76. N. 1.)

From ΛΑΜΒΩ, the Ionic has *Perf. Pass.* λίλαμμαι, *A. Pass.* λίλάμθην, *F. Mid.* λάμψομαι. It has also *Perf.* λιλάβηκα. (§§ 96. 6, 10: 107. N. 4.)

λανθάνω (ΛΑΘΩ, λήθω), *am hid, escape notice*, *Perf. Pass.* λέλησμαι (in Homer λέλασμαι), *F. Mid.* λήσομαι, 2 *A.* ἔλαθον, 2 *Perf.* λέληθα, 2 *A. Mid.* ἐλαθόμην. *Mid.* λανθάνομαι (sometimes λήθομαι), *forget*. (§ 96. 7, 18.)

λάσκω (ΛΑΚΩ), *talk, gabble*, *A.* ἐλάκησα, *F. Mid.* λακήσομαι, 2 *A.* ἔλακον, 2 *Perf.* ἐέλακα (Ionic ἐέληκα), 2 *A. Mid.* (Epic) ἐελακόμην. (§§ 96. 14, 10: 78. N. 2.)

λαύω, ἔλαυον or ἦλαυον, *laúσω, ἔλαυσα*, used only in the compound ἀπολαύω, which see. (§ 78. N. 1.)

ΛΑΧΩ, see λαγχάνω.

λέγω, *collect*, ξω, ξα, *Perf.* ἐέλογχα, *Perf. Pass.* ἐέλεγμαι, 2 *A. Pass.* ἐέλεγον. (§§ 76. N. 1: 98. N. 2.) Λέγω, *say*, is regular.

NOTE. Forms without the connecting vowel, 2 *A. Mid.* ἐλίγμην, 3d pers. sing. λίγτε, for ἐλιγέμην, ἐλίγιτε. (§§ 92. N. 4: 7.)

ΛΕΧΩ, *cause to lie down*, ξω, ξα, *A. Mid.* ἐλεξάμην *lay down*,

Imperat. (in Homer) λέξο,
Inf. λέξασθαι, 2 A. Mid.
ἐλέγμην *lay down*, 3d pers.
sing. λέκτο, *Imperat.* λέξο.
(§§ 88. N. 3: 92. N. 4: 9.
1: 7.)

ΛΗΒΩ, see λαμβάνω.

ληθαίνω or λήθω, *cause to forget*, F. λήσω, 2 A. (Epic)
λέλαθον, 2 A. Mid. (Epic)
ἐλαθόμην. (§§ 96. 7: 78.
N. 2.) See also λανθάνω.

ληκίω, Ionic, = λύσκω, which
see.

ΛΗΧΩ, see λυχάνω.

λούω (old λύω, λοίω), *wash*,
bathe, λούσω, ἔλουσα, ἔλουκα,
λείλουμαι. Mid. λούομαι, com-
monly λοῦμαι, *wash myself*,
bathe. (§ 96. 18, 10.)

The Present and Imper-
fect commonly drop the con-
necting vowels *o* and *ε*.
E. g. Pres. λοῦμεν for λού-
μεν, λοῦται for λούεται, λού-
ται for λούνται, λοῦσθαι for
λούεσθαι, Imperf. ἔλουν for
ἔλονον, ἐλοῦτο for ἐλούετο.

λύω, *loose*, *solve*, λῦσω, ἔλυσσα,
ἔλλυκα, ἐλλύμαι, ἐλύθην. (§ 95.
N. 2.)

From ΛΤΜΙ, 2 A. Mid. (Epic)
3d pers. sing. λύτε as Passive. —
For the Perf. Pass. Opt. 3d pers.
sing. λιλύτε, see above (§ 91. N.
4.)

M.

ΜΑΘΩ, see μαθάνω.

μαιμιάω, see μάω.

μαίομαι (μάω), *feel*, *touch*,
handle, F. Mid. μάσσομαι, A.
Mid. ἐμασάμην. (§§ 96. 18:
95. N. 1.)

ΜΑΚΩ, see μηάομαι.

μανθάνω (ΜΑΘΩ), *learn*, un-

derstand, Perf. μεμάθηκα,
F. Mid. μαθήσομαι, 2 A.
ἔμαθον, 2 F. Doric μαθεῖνμαι
contracted from μαθήομαι.
(§§ 96. 7, 10: 114. N. 2:
23. N. 1.)

μάρναμαι, *fight*, Opt. μαρναί-
μην or μαρνοίμην, Imperf.
ἐμαρνάμην, inflected like
ἵσταμαι.

μάρπτω (ΜΑΡΠΩ), *take hold*
of, *seize*, F. μάρψω, A.
ἔμαρφα, 2 A. ἔμαρπον (also
ἔμαπον, without the ρ) 2
Perf. μέμαρπα. (§ 96. 2.)

μάχομαι (Ionic μαχέομαι), *fight*,
combat, Perf. Mid. μεμάχη-
μαι, F. Mid. μαχέσομαι (Epic
μαχήσομαι), A. Mid. ἐμαχε-
σάμην, 2 F. Mid. μαχοῦμαι.
(§§ 96. 10: 95. N. 2: 114.
N. 2.)

μάω and μαιμάω, *desire*, *am*
eager, *strive*, *feel a strong*
impulse, 2 Perf. μέμαα sy-
nonymous with the Present.
Mid. μίομαι, *desire*, *seek*,
Imperat. μύεο, *Inf.* μῶσθαι.
(§§ 96. N. 2: 116. N. 7.)

The 2 Perf. μέμαα is inflected,
as far as it goes, like βίβασ. (§ 91.
N. 7.)

μεθύσκω (μεθύω), *make drunk*,
intoxicate, F. μεθύσω, A.
ἐμέθυσσα, A. Pass. ἐμεθύσθην.
Mid. μεθύσκομαι, *am intoxi-*
cated. (§§ 96. 8: 95. N. 1.)

μεθύω, *am intoxicated*, equiva-
lent to the Middle of the
preceding.

ΜΕΙΡΩ (ΜΕΡΩ), *divide*, *share*,
Perf. Pass. 3d pers. sing.
ἐίμαρται *it is fated*, Part.
εἵμαρμένος *fated*, *destined*,

Pluperf. Pass. 3d pers. sing. *εἵμαρτο it was fated*, 2 A. *ἔμμορον I obtained*, 2 Perf. *ἔμμορα have obtained*. Mid. *μείρομαι, receive a share, obtain*. (§§ 96. 18, 19 : 76. N. 1 : 79. N. 3.)

The augment *u* of the Perf. and Pluperf. Pass. takes the rough breathing.

The forms *μειρόνται, μμορμίνος* are sometimes used for *εἵμαρται, εἵμαρμίνος*. (§ 96. 13.)

μέλλω, am about to be or do any thing, shall, F. *μελλήσω*, A. *εμέλλησα*. (§ 96. 10.)

μέλω, am a concern to, F. *μελήσω*, A. *εμέλησα*, 2 Perf. (Epic) *μέμηλα*. (§ 96. 10, 18.)

The epic poets have Perf. Pass. 3d pers. sing. *μῑμβλῑται* for *μῑμῑλῑται*. (§ 26. N.)

μένω and *μῑνω*, *remain*, F. *μενῶ*, A. *ἔμεινα*, Perf. *μεμένηκα*. (§§ 96. 1, 10 : 26. 1.)

MENΩ (not to be confounded with the preceding), *intend, purpose*, 2 Perf. *μέμωρα* synonymous with the Present. (§ 96. 19.)

μηκάομαι (ΜΑΚΩ), *bleat*, 2 A. *ἔμακον*, 2 Perf. *μέμηκα*. From *μεμήκω*, Imperf. *ἐμέμηκον*. (§ 96. 18, 10, 11.)

μῑαινω, stain, regular. Homer (Il. 4, 146) has A. Pass. 3d pers. plur. *μῑάνθην* for *μῑανθεν* for *ἐμῑάνθησαν*. (§ 92. N. 1.)

μῑγνῑμι and *μῑσγω (ΜΙΓΩ)*, *mix*, F. *μῑζω*, A. *ἔμῑξα*, Perf. Pass. *μῑμῑγμαῖ*, A. Pass. *ἐμῑχθην*, 2 A. Pass. *ἐμῑγην*. (§ 96. 9, 14.)

NOTE. Form without the connecting vowel 2 A. Mid. 3d pers. sing. *ἱμῑκτο* or *μῑκτο* for *ἱμῑγῑκτο*. (§§ 91. N. 4 : 7.)

μῑμνήσκω (ΜΝΑΩ), *cause to remember, remind*, F. *μνήσω*, A. *ἔμνησα*, Perf. Mid. *μῑμνημαι* *remember*, Subj. *μεμνῶμαι*, Opt. *μεμνήμην* or *μεμνῶμην* or *μεμνοῖμην* (Ionic *μεμνεῖμην*), Imp. *μῑμνησο*, Inf. *μεμνήσθαι*, Part. *μεμνημένος*, A. Pass. *ἐμνήσθην*, 3 F. *μεμνήσομαι*, F. Mid. *μνήσομαι*, A. Mid. *ἐμνησάμην*. Mid. *μῑμνήσκομαι*, *remind myself, remember*. (§§ 96. 1, 8 : 91. N. 3 : 109. N. 1.)

μῑνω, see *μένω*.

MNAΩ, see *μῑμνήσκω*.

ΜΟΛΩ, see *βλώσκω*.

μῑκάομαι (ΜΤΚΩ), *bellow, ἥσομαι, ἡσάμην*, 2 A. *ἔμυκον*, 2 Perf. *μέμῑκα*. (§ 96. 10.)

N.

ναῖω (ΝΑΩ), *dwelt*, A. *ἔιασα* *caused to dwell, placed*, Perf. Pass. *νῑνασμαι*, A. Pass. *ἐνάσθην*, F. Mid. *νάσομαι*, A. Mid. *ἐνασάμην*. (§§ 96. 18 : 95. N. 1 : 107. N. 1 : 109. N. 1.)

νάσσω, pack closely, stuff, F. *νάξω*, A. *ἐναξα*, Perf. Pass. *νῑνασμαι*. (§ 96. N. 4.)

ΝΑΩ, see *ναῖω*.

νῑμω, distribute, F. *νεμῶ* or *νεμήσω*, A. *ἐνεῖμα*, Perf. *νενέμηκα*, Perf. Pass. *νενέμημαι*, A. Pass. *ἐνεμήθην* or *ἐνεμέθην*. (§§ 96. 10 : 95. N. 2.)

νῑώ (ΝΕΡΩ), *swim*, A. *ἐνευσα*, Perf. *νῑνευκα*, F. Mid. *νεύω*

μαι, *νευσοῦμαι*. (§§ 96. N. 12: 114. N. 1.)

νίξω or *νίπιω* (*NIBΩ*), *wash*, *νίψω*, *ἐνίψα*, *νένιμμαι*, *ἐνίφθην*. (§ 96. 2.)

νοέω (*NOΩ*), *think*, *νοήσω*, *ἐνόησα*, *νενόηκα*, *νενόημαι*, *ἐνοήθην*. (§ 96. 10.)

The Ionic has *νώσα*, *ἔνωσα*, &c. all from the simple Present.

νυστάζω, *feel sleepy*, *νυστάζω* and *νυστάσαι*, *ἐνύσταξα* and *ἐνύστασα*. (§ 96. N. 6.)

Ξ.

ξυρέω and *ξυράω* (*ΞTPΩ*), *shave*, regular. Mid. *ξυρέομαι*, *ἀομαι*, commonly *ξύρομαι*, *shave myself*, *shave*.

O.

ὀξω (*OAΩ*), *emit an odor*, *have the smell of*, *smell*, F. *ὀξήσω* (Ionic *ὀξέσω*), A. *ὠξησα*, 2 Perf. *ὀξωδα* synonymous with the Present. (§§ 96. 4, 10: 95. N. 2.)

ὀγῶ or *ὀγνῦμι*, *open*, Imperf. *ἔωγον*, F. *οἶξω*, A. *ἔωξα*, Perf. *ἔωχα*, Perf. Pass. *ἔωγμα*, A. Pass. *ἐώχθην*, 2 Perf. *ἔωγα* *stand open*. (§§ 96. 9: 80. N. 3.) See also *ἀνοιγῶ*.

The epic poets change the diphthong *oy* into *oi*, as *οἶξα* for *ἔωξα*.

οἶδα, see *EIDA*.

οἰδαίνω or *οἰδάνω* or *οἰδέω*, *swell*, F. *οἰδήσω*, A. *ᾤδησα*, Perf. *ᾤδηκα*.

οἴχομαι, *depart*, *am gone*, Perf. *οἴχωκα* (in Homer also *ᾤχηκα*), Perf. Pass. *ᾤχημαι*, F. Mid. *οἴχησομαι*. (§ 96. 10.)

οἶω or *οἶω* (both Epic), *think*, *suppose*, A. Pass. *ᾤήθην* • (Epic *ᾤήσθην*), F. Mid. *οἶή-*

σομαι, A. Mid. *οἶσάμην* (Epic). Mid. *οἶομαι* or *οἶμαι* (Epic *οἶομαι*), synonymous with the Active, Imperf. *ᾤόμην* or *ᾤμην*. (§§ 96. 10: 109. N. 1.)

ΟΙΩ, F. *οἶσω*, A. *ᾤσα* (rare), Imperf. *οἶσε*, F. Pass. *οἶσθήσομαι*, = *φέρω*, which see. (§§ 88. N. 3: 109. N. 1.)

ὀλισθαίνω and *ὀλισθάνω* (*OAI-ΣΘΩ*), *slip*, *slide*, F. *ὀλισθήσω*, A. *ὠλισθησα*, Perf. *ὠλισθηκα*, 2 A. *ὠλισθον*. (§ 96. 7, 10.)

ὀλλῦμι (*OΛΩ*), *destroy*, *cause to perish*, F. *ὀλέσω* or *ὀλώ*, A. *ὠλεσα*, Perf. *ὀλώλεκα*, 2 Perf. *ὀλωλα* *have perished*, F. Mid. *ὀλοῦμαι*, 2 A. Mid. *ὠλόμην*. Mid. *ὀλλυμαι*, *perish*. (§§ 96. 6, 10: 81.)

NOTE. The poetic 2 A. Mid. *Part. ὀλόμινος* or *ὀλλόμινος* has the force of an adjective, *destructive*, *fatal*, *pernicious*.

ὀμνῦμι (*OMΩ*), *swear*, A. *ὤμοσα*, Perf. *ὀμώμοκα*, Perf. Pass. *ὀμώμοσμαι* and *ὀμώμομαι*, A. Pass. *ὤμóθην*, F. Mid. *ὀμοῦμαι*. (§§ 96. 9, 10: 95. N. 1: 107. N. 1: 81.)

ὀμόργνυμι (*OMOPΓΩ*), *wipe off*, F. *ὀμόρξω*, A. *ὤμορξα*, A. Mid. *ὠμορξάμην*. (§ 96. 9.)

ὀνίημι (*ONAIΩ*, *ONIMI*), *benefit*, F. *ὀνήσω*, A. *ᾠρησα*, 2 A. Mid. *ὠνάμην* and *ὠνήμην*. Mid. *ὀνίναμαι*, *derive benefit*, *enjoy*. (§§ 96. N. 2: 117. N. 15.)

ONΩMI (*ONOIΩ*, *ONΩ*), Pass. *ὄνομαι* (inflected like *δίδωμαι* from *διδωμι*), *blame*, *find*

fault with, insult, A. Pass. ὠνόσθην, F. Mid. ὀνόσομαι, A. Mid. ὠνοσάμην and ὠνάμην. (§§ 96. 10: 95. N. 1: 109. N. 1: 117.)

The form ὀνοίσει (Il. 24, 241) stands for Pres. Pass. 2d pers. plur. ὀνοίσει from ΟΝΩ.

ΟΙΩ, Perf. Pass. ὤμμαι, A. Pass. ὠφθην, F. Mid. ὤφομαι, A. Mid. ὀψάμην (little used), 2 Perf. ὤπωπα (poetic), = ὀράω, which see. (§ 81.)

ὄράω, see, Imperf. ἐώραον (Ionic ὤρων), Perf. ἐώρακα, Perf. Pass. ἐώραμαι. From ΕΙΔΩ (which see), 2 A. εἶδον, ἴδω, ἴδοιμι, ἰδέ, ἰδεῖν, ἰδάν, 2 A. Mid. εἰδόμην, ἴδωμαι, ἰδοίμην, ἰδοῦ, ἰδέσθαι, ἰδόμενος. From ΟΠΩ (which see), Perf. Pass. ὤμμαι, A. Pass. ὠφθην, F. Mid. ὤφομαι. (§ 80. N. 3.) ὄρνυμι (ΟΡΩ), rouse, excite, F. ὄρσω, A. ὠρσα, Perf. Mid. ὀρώρεμαι, 2 Perf. ὄρωρα have risen, 2 A. Mid. ὠρόμην. Mid. ὄρνυμαι, also ὄρομαι, ὀρέομαι, rouse myself, arise. (§§ 96. 9, 10: 103. N. 1: 104. N. 6: 81.)

NOTE. Forms without the connecting vowel, 2 A. Mid. 3d pers. sing. ὤρετο, Imperat. 2d pers. sing. ὄρεο and ὄρειο, Inf. ὄρεσθαι, Part. ὄρμενος. (§§ 92. N. 4: 11.)

ὀσφραίνομαι (ΟΣΦΡΩ), smell, F. Mid. ὀσφρήσομαι, A. Mid. ὀσφρησάμην (later), 2 A. Mid. ὀσφρόμην rarely ὀσφράμην. (§§ 96. 7, 10: 85. N. 2.)

οὔρεω, mingo, Imperf. εούρεον, F. Mid. οὔρησομαι. (§ 80. N. 2.)

οὔταώ, wound, regular. From ΟΤΤΗΜΙ, 2 A. οὔταν, Inf. (Epic) οὔτάμεναι or οὔτάμεν, 2 A. Mid. Part. οὔτάμενος as Passive, wounded. (§ 117. N. 10, 17.)

ὀφείλω (ΟΦΕΛΩ), owe, must, ought, F. ὀφειλήσω, A. ὠφείλησα. (§ 96. 18, 10.)

The 2 A. ὠφίλον and ὠφίλον, ις, ι, always expresses a wish, O that I would to God! (§ 217. N. 3, 4.)

ὀφλισκάνω (ΟΦΛΩ), incur, forfeit, F. ὀφλήσω, Perf. ὠφληκυ, 2 A. ὠφλον. (§ 96. 8, 7, 10.)

Π.

ΠΑΘΩ, see πάσχω.

παίζω, play, jest, ἔπαισα, πέπαισμαι, ἐπαίσθην, F. Mid. παίζομαι, παιζοῦμαι. In later writers, ἔπαιξα, πέπαιγμα, ἐπαίχθην. (§§ 96. N. 6: 114. N. 1.)

παίω, strike, F. παίσω and παήσω, A. ἔπαισα, Perf. πέπαικα, Perf. Pass. πέπαισμαι, A. Pass. ἐπαίσθην. (§§ 96. 10: 107. N. 1: 109. N. 1.)

πάσχω (ΠΑΘΩ, ΠΕΝΘΩ), suffer, A. ἔπησα (not common), F. Mid. πείσομαι (rarely πήσομαι), 2 A. ἔπαθον, 2 Perf. πέπονθα (rarely πέπηθα). (§§ 96. 6, 18, 19, N. 10: 12. 5.)

NOTE. The form πείσομαι (Od. 23, 53, for πείσεται, is obtained as follows: ΠΑΘΩ, ΠΟΘΩ, πείσομαι, πείσομαι for πείσομαι with the Passive termination σομαι. (§§ 96. 19: 10. 2.)

πατέομαι (ΠΑΩ), eat, Perf. Pass. πέπαυμαι, A. Mid.

ἐπαύσῃ. (§§ 95. N. 1: 107. N. 1.)

ΠΑΩ, Perf. Mid. πέπαμαι, possess, acquire, A. Mid. ἐπαύσῃ.

πείθω (ΠΙΘΩ), persuade, persuade, F. πείσσω, πέπεικα, πέπειμαι, ἐπεισθην, 2 A. ἐπιθον, (poetic), 2 Perf. πίποιθα trust, 2 A. Mid. ἐπιτόμην. Mid. πείθομαι, trust, believe, obey. (§ 96. 18, N. 14.)

NOTE. The form *ἰπείσθω* stands for 2 Pluperf. 1st pers. plur. *ἰπείσθωμιν*. (§ 91. N. 6.)

πελάζω and πελάω, cause to approach, bring near, approach, come near, πελάσω, ἐπέλασα, ἐπέλασθην and ἐπλάσθην. From ΠΛΗΜΙ comes 2 A. Mid. ἐπλήμην. (§§ 26. 1: 117. N. 15.)

πέλω, revolve, move about, am, Imperf. 3d. pers. sing. ἔπλε for ἔπελε. Mid. πέλομαι synonymous with the Active, Part. πλόμενος used only in composition, Imperf. 2d pers. sing. ἔπλεο ἔπλεου thou art, 3d pers. sing. ἔπλετο he is. (§§ 26. 1: 23. N. 1.)

ΠΕΝΘΩ, see πάσχω.

πέποσθε, see πάσχω.

πέρδω, pedo, F. Mid. παρδήσομαι, 2 A. ἑπαρδον, 2 Perf. πέπορδα. Mid. πέρδομαι, synonymous with the Active. (§ 96. 19, 10.)

πέρθω, sack, πέρσω, ἔπερσα, 2 A. ἑπραθον. (§§ 96. 19: 26. 2.)

NOTE. Homer has 2 A. Mid. Inf. *πείσθαι* without the connecting vowel for *πείσθιδαι*. (§§ 92. N. 4: 10. 2: 11.)

πέσσω, later πίπτω, boil, digest, F. πέψω, A. ἔπειψα, Perf. Pass. πέπεμμαι, A. Pass. ἐπέφθην. (§ 96. 2.)

πειάννυμι (ΠΕΤΑΩ), expand, spread, F. πετάσω or πετώ, A. ἐπέτασα, Perf. Pass. πέπταμαι, A. Pass. ἐπετάσθην. (§§ 96. 9: 95. N. 1: 102. N. 2: 109. N. 1: 26. 1.)

πέτομαι, fly, F. Mid. πετήσομαι, 2 A. ἐπιτόμην (for ἐπετόμην), πιῶμαι, πτοίμην, πτέσθαι, πτόμενος. (§§ 96. 10: 26. 1.)

ΠΕΤΩ, see πίπτω.

ΠΕΤΘΩ, see πυνθάνομαι.

πέφρον, see ΦΕΝΩ.

πήγνυμι (ΠΑΓΩ), later πήσσω, fix, fasten, F. πήξω, A. ἔπηξα, Perf. Pass. πέπηγμαι, A. Pass. ἐπήχθην, 2 Perf. πέπηγα stand fast, 2 A. Pass. ἐπάγην. (§ 96. 18, 9, 3.)

ΠΗΘΩ, see πάσχω.

ΠΙΘΕΩ (ΠΙΘΩ), obey, follow, trust, πιθήσω also πεπιθήσω, ἐπίθησα. (§ 96. 10, 11.)

ΠΙΘΩ, see πείθω and the preceding.

πίλνημι and πιλνάω (πελάω), Mid. πίλναμαι, = πελάζω, which see. (§ 96. 16, 6.)

πιμπλημι and πιμπλάω (ΠΛΑΩ), fill, F. πλήσω, A. ἔπλησα, Perf. πέπληκα, Perf. Pass. πέπλησμαι, A. Pass. ἐπλήσθην, 2 A. Mid. ἐπλήμην, Opt. πλείμην, Imperat. πλήσο, Part. πλήμενος. (§§ 96. 1: 107. N. 1: 109. N. 1: 117. N. 15.)

The letter *μ*, in the first syllable, is dropped when, in composition,

another μ comes to stand before the first syllable of this verb; as $\iota\mu\sigma\iota\sigma\lambda\eta\mu\iota$, not $\iota\mu\sigma\iota\mu\pi\lambda\eta\mu\iota$. The same is observed of $\sigma\iota\mu\pi\pi\epsilon\lambda\eta\mu\iota$.

$\pi\iota\mu\pi\pi\sigma\eta\mu\iota$ and $\pi\iota\mu\pi\pi\sigma\acute{\omega}$ ($\Pi\mu\pi\alpha\Omega$), *burn*, F. $\pi\pi\eta\sigma\omega$, A. $\epsilon\pi\eta\eta\sigma\alpha$, Perf. Pass. $\pi\epsilon\pi\eta\eta\sigma\mu\alpha\iota$, A. Pass. $\epsilon\pi\eta\eta\sigma\theta\eta\eta$. (§§ 96. 1 : 107. N. 1 : 109. N. 1.)

For the omission of μ , in composition, see $\sigma\iota\mu\pi\lambda\eta\mu\iota$.

$\pi\iota\lambda\omega$ ($\Pi\iota\lambda\Omega$), *drink*, 2 A. $\epsilon\pi\iota\sigma\omega$, 2 F. Mid. $\pi\iota\sigma\acute{\omega}\mu\alpha\iota$ (later). Pass. $\pi\iota\sigma\mu\alpha\iota$, as F. Active, *shall drink*. From $\Pi\Omega\Omega$, Perf. $\pi\epsilon\pi\omega\kappa\alpha$, Perf. Pass. $\pi\epsilon\pi\omega\mu\alpha\iota$, A. Pass. $\epsilon\pi\acute{o}\theta\eta\eta$. From $\Pi\iota\mu\iota$, 2 A. *Imperat.* 2d pers. sing. $\pi\iota\theta\iota$. (§§ 96. 5 : 114. N. 2 : 95. N. 2 : 117. N. 14.)

$\pi\iota\pi\iota\sigma\kappa\omega$ ($\Pi\iota\pi\Omega$), *cause to drink, give to drink*, F. $\pi\iota\sigma\omega$, A. $\epsilon\pi\iota\sigma\alpha$. (§ 96. 1, 8.)

$\pi\iota\pi\pi\acute{\alpha}\sigma\kappa\omega$ ($\pi\epsilon\pi\acute{\alpha}\omega$), *sell*, Perf. $\pi\epsilon\pi\pi\alpha\kappa\alpha$, Perf. Pass. $\pi\epsilon\pi\pi\alpha\mu\alpha\iota$, A. Pass. $\epsilon\pi\pi\acute{\alpha}\theta\eta\eta$, 3 F. $\pi\epsilon\pi\pi\acute{\alpha}\sigma\mu\alpha\iota$. (§§ 96. 1, 8 : 26. 1.)

$\pi\iota\pi\tau\omega$ ($\Pi\epsilon\tau\Omega$), *fall*, A. $\epsilon\pi\epsilon\sigma\alpha$ (little used), Perf. $\pi\epsilon\pi\tau\omega\kappa\alpha$, 2 A. $\epsilon\pi\epsilon\sigma\omega$ (Doric $\epsilon\pi\epsilon\tau\omega$), 2 Perf. *Part.* $\pi\epsilon\pi\tau\epsilon\omega\varsigma$, $\pi\epsilon\pi\tau\eta\omega\varsigma$, $\pi\epsilon\pi\tau\omega\varsigma$, 2 F. Mid. $\pi\epsilon\sigma\acute{\omega}\mu\alpha\iota$. (§§ 96. 1, 19, 17, 15 : 114. N. 2.)

$\pi\iota\tau\pi\acute{\alpha}\omega$ and $\pi\iota\tau\pi\eta\mu\iota$ ($\Pi\epsilon\tau\alpha\Omega$), = $\pi\epsilon\tau\acute{\alpha}\nu\eta\mu\iota$, which see. * (§ 96. 16, 6 : 117.)

$\pi\iota\tau\pi\acute{\epsilon}\omega$ ($\Pi\epsilon\tau\Omega$), = $\pi\iota\pi\tau\omega$, which see. (§ 96. 16, 5, 10.)

$\pi\iota\phi\acute{\alpha}\sigma\kappa\omega$ or $\pi\iota\phi\acute{\alpha}\nu\sigma\kappa\omega$ ($\Phi\alpha\Omega$), *show, make known, communicate*. (§ 96. 1, 8.)

$\Pi\iota\Omega$, see $\pi\iota\lambda\omega$, $\pi\iota\pi\iota\sigma\kappa\omega$.

$\Pi\lambda\lambda\iota\gamma\Omega$, see $\pi\lambda\acute{\alpha}\zeta\omega$, $\pi\lambda\acute{\eta}\sigma\omega$.

$\pi\lambda\acute{\alpha}\zeta\omega$ ($\Pi\lambda\lambda\iota\gamma\Omega$), *cause to wander*, F. $\pi\lambda\acute{\alpha}\gamma\omega$, A. $\epsilon\pi\lambda\alpha\gamma\alpha$, A. Pass. $\epsilon\pi\lambda\acute{\alpha}\gamma\chi\theta\eta\eta$. Mid. $\pi\lambda\acute{\alpha}\zeta\omega\mu\alpha\iota$, *wander about, rove*. (§ 96. 3, 6.)

$\pi\lambda\acute{\epsilon}\omega$ ($\Pi\lambda\epsilon\tau\Omega$), *sail*, $\epsilon\pi\lambda\epsilon\upsilon\sigma\alpha$, Perf. $\pi\epsilon\pi\lambda\epsilon\upsilon\kappa\alpha$, Perf. Pass. $\pi\epsilon\pi\lambda\epsilon\upsilon\sigma\mu\alpha\iota$, A. Pass. $\epsilon\pi\lambda\epsilon\acute{\upsilon}\sigma\theta\eta\eta$, F. Mid. $\pi\lambda\epsilon\acute{\upsilon}\sigma\omega\mu\alpha\iota$, $\pi\lambda\epsilon\upsilon\sigma\acute{\omega}\mu\alpha\iota$. (§§ 96. N. 12 : 107. N. 1 : 114. N. 1.)

$\pi\lambda\acute{\eta}\sigma\omega$ ($\Pi\lambda\lambda\iota\gamma\Omega$), rarely $\pi\lambda\acute{\eta}\gamma\eta\mu\iota$, *strike*, F. $\pi\lambda\acute{\eta}\zeta\omega$, A. $\epsilon\pi\lambda\eta\alpha$, Perf. Pass. $\pi\epsilon\pi\lambda\eta\gamma\mu\alpha\iota$, 2 A. $\pi\epsilon\pi\lambda\eta\gamma\omega$ (Epic), 2 Perf. $\pi\epsilon\pi\lambda\eta\gamma\alpha$, 2 A. Pass. $\epsilon\pi\lambda\acute{\eta}\gamma\eta\eta$ (in composition $\epsilon\pi\lambda\acute{\alpha}\gamma\eta\eta$), 2 A. Mid. (Epic) $\pi\epsilon\pi\lambda\eta\gamma\acute{o}\mu\eta\eta$. (§§ 96. 18, 3, 9 : 78. N. 2.)

$\pi\lambda\acute{\omega}\omega$ ($\pi\lambda\acute{\epsilon}\omega$), $\acute{\omega}\sigma\omega$, &c. 2 A. (from $\Pi\lambda\omega\mu\iota$) $\epsilon\pi\lambda\omega\eta$, *Part.* $\pi\lambda\acute{\omega}\varsigma$, G. $\pi\lambda\acute{\omega}\nu\tau\omega\varsigma$, Ionic, = $\pi\lambda\acute{\epsilon}\omega$, which see. (§§ 96. 19 : 117. N. 14.)

$\pi\pi\acute{\epsilon}\omega$ ($\Pi\pi\epsilon\tau\Omega$, $\Pi\pi\tau\Omega$), *blow, breathe*, A. $\epsilon\pi\pi\epsilon\upsilon\sigma\alpha$, Perf. $\pi\epsilon\pi\pi\epsilon\upsilon\kappa\alpha$, Perf. Pass. $\pi\epsilon\pi\pi\epsilon\upsilon\sigma\mu\alpha\iota$, A. Pass. $\epsilon\pi\pi\epsilon\upsilon\sigma\theta\eta\eta$, F. Mid. $\pi\pi\epsilon\upsilon\sigma\omega\mu\alpha\iota$, $\pi\pi\epsilon\upsilon\sigma\acute{\omega}\mu\alpha\iota$. (§§ 96. N. 12 : 107. N. 1 : 109. N. 1 : 114. N. 1.)

Poetic forms, Perf. Pass. $\sigma\iota\sigma\tau\omega\mu\alpha\iota$, *am prudent, animated, intelligent*, A. Pass. 3d pers. sing. $\iota\sigma\tau\acute{\iota}\nu\theta\eta$ used in the compound $\acute{\alpha}\mu\sigma\iota\sigma\tau\acute{\iota}\nu\theta\eta$, from $\acute{\alpha}\nu\alpha\sigma\tau\acute{\iota}\omega$, 2 A. Mid. (from $\Pi\pi\tau\mu\iota$) $\iota\sigma\tau\acute{\iota}\mu\eta\eta$. (§§ 96. 6 : 117. N. 15.)

$\pi\acute{o}\theta\acute{\epsilon}\omega$, *long for, desire, miss*, $\pi\acute{o}\theta\acute{\epsilon}\omega$ and $\pi\acute{o}\theta\acute{\eta}\omega$, $\epsilon\pi\acute{o}\theta\eta\eta$, $\pi\epsilon\pi\acute{o}\theta\eta\kappa\alpha$, $\pi\epsilon\pi\acute{o}\theta\eta\mu\alpha\iota$, $\epsilon\pi\acute{o}\theta\acute{\epsilon}\sigma\theta\eta\eta$. (§§ 95. N. 2 : 109. N. 1.)

ΠΟΡΩ, *give*, 2 A. ἐπορον, Perf. Pass. 3d. pers. sing. πέπρωται *it has been decreed by fate*, Part. πεπρωμένος *destined*. (§ 96. 17.)

ΠΟΩ, see πίνω.

ΠΡΑΩ, see πίμπρημι.

ΠΡΙΑΜΑΙ, *buy*, 2 A. Mid. ἐπριάμην, πρίωμαι, πριαίμην, πρίασο or πρίω, πρίασθαι, πριαμένος. (§ 117. N. 9.)

ΠΡΟΩ, see ΠΟΡΩ.

ΠΤΑΩ, see ἵπταμαι, πτήσσω.

πτήσσω, *crouch*, F. πτήξω, A. ἐπιτήξα, Perf. ἐπιτηξα. From ΠΤΑΩ comes 2 Perf. Part. πεπιτηώς. From ΠΤΗΜΙ, 2 A. 3d. person dual πτήτην, in composition καταιπτήτην. (§§ 96. 3: 99. N.: 117. 12.)

ΠΤΟΩ, see πλπτω.

πυνθάνομαι (ΠΤΘΩ), poetic πεύθομαι, *inquire*, Perf. Mid. πέπυσμαι, F. Mid. πεύσομαι, 2 A. Mid. ἐπυθόμην. (§ 96. 18, 7.)

P.

ΠΑΓΩ, see ῥήγνυμι.

φαίνω, *sprinkle*, regular. From ΠΑΔΩ, A. Imperat. 2d pers. plur. ράσσετε, Perf. Pass. 3d pers. plur. ἐρύαδεται, Epic. (§§ 104. N. 4: 91. N. 2.)

ῥέξω or ἔρδω or ΕΡΓΩ, F. ῥέξω, A. ἔρρεξα (Epic also ἔρξα), 2 Perf. ἔοργα, 2 Pluperf. ἑώργειν. (§ 80. N. 2, 3.)

ῥέω (ΡΕΤΩ, ΡΤΩ), *flow*, A. ἔρρευσα, Perf. ἐρύυηκα, F. Mid. ῥεύσομαι or ῥυήσομαι, 2 A. Pass. ἐρύύην. (§ 96. 18, 10, N. 12.)

ΡΕΩ, Perf. εἶρηκα, Perf. Pass.

εἶρημαι, A. Pass. ἐρρήθη or ἐρρήθη (not Attic εἰρήθη, εἰρεῖθη), 3 F. εἰρήσομαι, = ΕΙΠΩ, which see. (§§ 76. N. 1: 95. N. 2.)

ῥήγνυμι (ΡΑΓΩ), later ῥήσσω, *tear, burst*, F. ῥήξω, A. ἔρρηξα, 2 Perf. ἔρρωγα *am torn to pieces*, 2 A. Pass. ἐρρύαγην. (§ 96. 18, 9, 3, 19.)

ῥέγιω (ΡΙΓΩ), *shudder*, ῥιγίσω, &c. 2 Perf. ἔρρεῖγα synonymous with the Present. (§ 96. 10.)

ΡΟΩ, see ῥώννυμι.

ΡΤΩ, see ῥέω, *flow*.

ΡΝΙΩ, see ῥήγνυμι.

ῥώννυμι (ΡΟΩ), *strengthen*, F. ῥώσω, A. ἔρρωσα, Perf. ἔρρωκα, Perf. Pass. ἔρρωμαι, Imp. ἔρρωσο *farewell*, &c. A. Pass. ἐρρώσθην. (§§ 96. 9: 109. N. 1.)

Σ.

σαλπίζω (ΣΑΛΠΙΓΩ), *sound a trumpet*, F. σαλπύγξω, later σαλπύω, A. ἐσάλπιγξα, later ἐσάλπισα. (§ 96. 6, N. 6.)
σαόω (rarely σάω), *save*, σαώσω, &c. From ΣΑΩΜΙ comes Imperf. Act. 3d pers. sing. (Epic) σάω. (§§ 96. 10: 78. N. 3: 117.)

σβέννυμι (ΣΒΕΩ), *extinguish*, F. σβέσω, A. ἐσβεσα, Perf. Pass. ἐσβεσμαι, A. Pass. ἐσβέσθην. From ΣΒΗΜΙ, 2 A. ἔσβην, σβείην, σβῆναι. (§§ 96. 9: 95. N. 2: 107. N. 1: 109. N. 1.)

σέύω (ΣΤΩ), *shake, move, agitate*, F. σεύσω, A. ἔσσεινα, Perf. Pass. ἔσσουναι, Pluperf. Pass. ἐσσύμην, A. Pass. ἐσ-

σύθην sometimes εσύθην.
From ΣΤΜΙ, 2 A. Mid.
έσύμην and σύμην. Mid.
σεύομαι and, without the
connecting vowel, σεῦμαι.
(§§ 96. 18: 104. N. 1: 78.
N. 3: 79. N. 3.)

σκειδάννυμι (ΣΚΕΔΑΝ), *scatter, disperse, spread*, F. σκειδάσω or σκειδῶ, A. έσκεδάσσα, Perf. έσκεδάκα, Perf. Pass. έσκεδάσμαι, A. Pass. έσκεδάσθην. (§§ 96. 9: 102. N. 2: 107. N. 1: 109. N. 1.)

σκεῖλλω (ΣΚΕΛΩ, ΣΚΑΛΩ), *dry, cause to wither*, F. σκειλῶ, A. έσκηλα, Perf. έσκληκα *am dried up*, F. Mid. σκλήσομαι. From ΣΚΛΗΜΙ, 2 A. έσκλην, σκλαῖην, σκλήναι. Mid. σκέλλομαι, *wither*. (§ 96. 6, 17, 18.)

σκίδνημι (ΣΚΕΔΑΝ), Mid. σκιδναμαι, = σκειδάννυμι, which see. (§ 96. 6, 16.)

σοῦμαι (σεύω), *Imp. 2d. pers. sing. σοῦσο*, 2 A. Pass. 3d pers. sing. έσσουνα, in composition *ἀπίσσουνα* (Laconic) *he is gone, he is dead*, = σεῦμαι from σεύω, which see. (§ 96. N. 15.)

σώω, see σώζω.

σπέσθαι, see έπω.

ΣΤΑΩ, see ίστημι.

στερέω or στερίσκω (ΣΤΕΡΩ), *deprive, bereave*, F. στερήσω, A. έστέρησα, Perf. έστέρηκα, Perf. Pass. έστέρημαι, A. Pass. έστέρήθην, 2 A. Pass. *Part. στερεῖς* (poetic). Pass. *στερέομαι or στέρομαι*. (§ 96. 8, 10.)

στορέννυμι or στορνῦμι or στρώννυμι (ΣΤΟΡΩ), *strew, spread*, F. στορέσω, στρώσω, A. έστό-

ρεσα, *εστρωσα*, Perf. Pass. *εστρωμαι*, A. Pass. *εστορέσθην, εστρώθην*. (§§ 96. 10, 9, 17: 95. N. 1: 109. N. 1.)
στυγέω (ΣΤΥΓΩ), *fear, hate*, *στυγήσω, &c.* 2 A. *εστυγον*. Aor. also *εστιυξα I terrified*. (§ 96. 10.)

σχεῖν, see έχω, *εχω*.

σώζω (Epic σώω), *save, σώσω, έσωσα, σέσωκα, σέσωσμαι, έσώθην*.

σώω (σάω), = preceding. (§ 116. N. 7.)

T.

ΤΑΓΩ, see ΤΑΩ, *take*.

ΤΑΛΑΩ, *bear, suffer, venture*, A. *έτάλασα*, Perf. *τέτληκα*, 2 Perf. *τέτλαα*, *Opt. τετλαῖην, Imp. τέτλαθι, Infip. τετλάναι*. From ΤΛΗΜΙ, 2 A. *έτλην, τλῶ, τλαῖην, τλήθι, τλήναι, τλίς*. (§§ 26. 1: 95. N. 2: 91. N. 7: 117. 12.)

τάμνω, F. *ταμέω*, Ionic, = *τέμνω*.

ΤΑΩ, ΤΑΓΩ, *take, Imperat. 2d pers. sing. τῇ* (contracted from *τάε*) *take thou*, 2 A. *Part. τεταγών*, Epic. (§§ 23. N. 1: 78. N. 2)

τείνω (ΤΕΝΩ, ΤΑΩ), *stretch, extend*, F. *τενῶ*, A. *έτεινα*, Perf. *τέτακα*, Perf. Pass. *τέταμαι*, A. Pass. *ετάθην*. (§ 96. 19, 5, 18.)

ΤΕΚΩ, see *τεκτω*.

τέμνω (rarely *τέμω*), *cut*, F. *τεμῶ*, Perf. *τέτμηκα*, Perf. Pass. *τέτμημαι*, A. Pass. *έτμήθην*, 2 A. *έτεμον* and *έταμον*, 2 A. M. *έταμόμην*. (§ 96. 5, 17, 19.)

τέτμον or *έτεμον*, *I found, met with*, a defective 2 A. Act (§ 78. N. 2.)

ΤΕΤΧΩ, see *τυγχάνω*.

τῆ, see **ΤΑΣ**, *take*.

ΤΙΕΩ, Perf. Part. *τετιώς* *afflicted*, Perf. Mid. *τετίημαι* *am afflicted, am sorrowful*. (§§ 99. N.)

τίθῃμι (rarely *τιθίω*, *θίω*), *put, place*, F. *θήσω*, A. *έθηκα*, Perf. *τέθεικα*, Perf. Pass. *τέθειμαι*, A. Pass. *έτέθην*, A. Mid. *έθηκάμην* (not Attic), 2 A. *έθην*, *θῶ*, *θήην*, *θεί* or *θείς*, *θῆναι*, *θείς*, 2 A. Mid. *έθέμην*. (§§ 96. 1: 104. N. 2: 95. N. 2, 4: 14. 3, N. 3: 117. N. 11, 13.)

τίκτω (**ΤΕΚΩ**), *bring forth*, F. *τέσω*, A. Pass. (later) *έτέχθην*, F. Mid. *τέξομαι*, 2 A. *έτεκον*, 2 Perf. *τέτοκα*, 2 F. Mid. *τεκούμαι*, 2 A. Mid. (poetic) *έτεκόμην*. (§§ 96. N. 3: 114. N. 2.)

τίλω, *τίνυμι*, *τιννύμι*, = *τίω*, *honor*, which is regular. (§ 96. 5, 9.)

τιτράω (**ΤΡΑΩ**), *bore*, F. *τρήσω*, A. *έτρησα*, Perf. *τέτρηκα*, ●Per. Pas. *τέτρημαι*. (§ 96. 1.)

τιτρώσκω (**ΤΟΡΩ**), *wound*, F. *τρώσω*, A. *έτρωσα*, Perf. *τέτρωκα*, Perf. Pass. *τέτρωμαι*, A. Pass. *έτρώθην*. (§ 96. 17, 1, 8.)

τιύσκομαι (**ΤΥΚΩ**), *prepare, take aim at*, 2 A. *τέτυκον*, 2 A. Mid. *τετυκόμην*, Epic. (§§ 96. 1, 14: 78. N. 2.)

ΤΛΑΣ, see **ΤΑΛΑΣ**.

ΤΜΕΩ, **ΤΜΑΣ**, see *τέμνω*.

τορέω (**ΤΟΡΩ**), *pierce*, *τορήσω*, &c. 2 A. *έτορον*. (§ 96. 10.)

ΤΟΡΩ, see **τιτρώσκω**, *τορέω*. *τόσσαι*, *τόσσας*, = *τυχεῖν*, *τυχών*, from *τυγχάνω*, which see.

ΤΡΑΓΩ, see *τρώγω*.

ΤΡΑΣ, see *τιτράω*.

τρέφω (**ΘΡΕΦΩ**), *nourish, feed, support*, F. *θρέψω*, A. *έθρεψα*, Perf. *τέτροφα*, Perf. Pass. *τέθραμμαι*, A. Pass. *έθρέφθην*, 2 A. *έτραφον* (Epic), 2 A. Pass. *έτράφην*. (§§ 14. 3: 96. 19: 107. N. 6.)

τρέχω (**ΘΡΕΧΩ**), *run*, A. *έθρεξα*, F. Mid. *θρέξομαι*. From **ΔΡΑΜΩ** or **ΔΡΕΜΩ** (which see) come Perf. *δεδράμηναι*, Perf. Pass. *δεδράμηναι*, 2 A. *έδραμον*, 2 Perf. *δέδρομα* (Epic), F. Mid. *δραμούμαι*. (§ 14. 3.)

τρώγω (**ΤΡΑΓΩ**), *eat, gnaw*, F. Mid. *τρώξομαι*, 2 A. *έτραγον*. (§ 96. 19.)

τυγχάνω (**ΤΥΧΩ**), *happen, attain*, A. *έτύχησα* (Epic), Perf. *τετύχηκα*, Perf. Mid. (poetic) *τέτυγμα* or *τέτευγμα*, F. Mid. *τεύξομαι*, 2 A. *έτυχον*. (§ 96. 7, 10, 18.)

τύπτω (**ΤΥΠΩ**), *strike*, F. *τύψω* commonly *τυπτήσω*, A. *έτυψα*, Perf. *τέτυφα*, 2 Perf. *τέτυμαι* commonly *τετύπημαι*, A. Pass. *έτύφθην*, 2 A. Pass. *έτύπην*. (§ 96. 2, 10.)

Υ.

υπεμνήμυκε, see *ἡμύω*.

υπισχνέομαι and *υπλοχομαι* (*υπό, ισχνέομαι, ισχομαι*), *promise*, Perf. Pass. *υπίσχημαι*, A. Pass. *υπεσχέθην*, F. Mid. *υποσχίσσομαι*, 2 A. Mid. *υπεσχόμην*.

Φ.

ΦΑΓΩ, 2 A. *έφαγον*, Pass. *φάγομαι* (later) as F. Active, = *εσθίω*, which see.

κτῶμαι, *Opt.* κεκτῆμην and κεκτῶμην (Ionic κεκτεῶμην), *Infinit.* κεκτῆσθαι, *Part.* κεκτιμένος, *F. Mid.* κτήσομαι, *A. Mid.* ἐκτισάμην, (§§ 76. N. 3: 91. N. 3.)

κτείνω and κτείνῃμι (ΚΤΕΝΩ, ΚΤΑΩ), *kill*, *F.* κτενῶ, *A.* ἐκτεινα, *Perf.* ἐκτακα and ἐκτιονηκα, *Perf. Pass.* ἐκταμαι, *A. Pass.* ἐκτάθην (sometimes ἐκτάνθην), 2 *A.* ἐκτιανον, 2 *Perf.* ἐκτιονα. From ΚΤΙΜΙ, 2 *A.* ἐκτιῶν, κτῶ, κταίην, κτάναι, κτάς, 2 *A. Mid.* ἐκτάμην, κτίαςσθαι, κτάμενος. (§§ 96. 5, 19, 18, 16, 9, 13: 117. N. 10.)

Homer has also *F.* κτασίω, κτασίμαι.

ΚΤΙΩ, ΚΤΙΜΙ, *build*, 2 *A. Mid.* *Part.* κτιμενος, η, ον, *built*. (§§ 117. N. 14.)

κτυπέω (ΚΤΥΠΩ), *make noise*, *thunder*, ἦσω, ἦσα, ἦκα, ἦμαι, ἦθην, 2 *A.* ἐκτυπον. (§ 96. 10.)

κυνέω (ΚΤΩ), *kiss*, *F.* κύσω, *A.* ἐκυσα. The compound προσκυνέω, *prostrate myself*, *adore*, is generally regular, as *F.* προσκυνήσω. (§§ 96. 5, 10: 95. N. 1.)

κύνω or κυέω or κύσσω, *conceive*, *to be pregnant*, *F.* κυήσω, *A.* ἐκύησα, *A. Mid.* ἐκυησάμην, poetic ἐκῦσάμην. (§ 96. 10, 8.)

Λ.

ΛΑΒΩ, see λαμβάνω.

λαγχάνω (ΛΑΧΩ), *receive by lot*, *obtain*, *F. Mid.* λήξομαι (Ionic λάξομαι), 2 *A.* ἐλαχον, *Perf.* ἐληχα and λείλογχα.

(§§ 96. 7, 18, 19, 6: 76. N. 1.)

ΛΑΘΩ, see λανθάνω.

ΛΑΚΩ, see λάσκω.

λαμβάνω (ΛΑΒΩ), *receive*, *take*, *Perf.* ἐληφα, *Perf. Pass.* ἐλλημαι, *A. Pass.* ἐλήφθην, *F. Mid.* λήψομαι, 2 *A.* ἐλαβον, 2 *A. Mid.* ἐλαβόμην. (§§ 96. 7, 18: 76. N. 1.)

From ΛΑΜΒΩ, the Ionic has *Perf. Pass.* λίσσασθαι, *A. Pass.* ἐλάμφθην, *F. Mid.* λάμψομαι. It has also *Perf.* λαλάβηκα. (§§ 96. 6, 10: 107. N. 4.)

λανθάνω (ΛΑΘΩ, λήθω), *am hid*, *escape notice*, *Perf. Pass.* λέλησμαι (in Homer λέλασμαι), *F. Mid.* λήσομαι, 2 *A.* ἐλαθον, 2 *Perf.* ἐλήθα, 2 *A. Mid.* ἐλαθόμην. *Mid.* λανθάνομαι (sometimes λήθομαι), *forget*. (§ 96. 7, 18.)

λάσκω (ΛΑΚΩ), *talk*, *gabble*, *A.* ἐλάκησα, *F. Mid.* λακήσομαι, 2 *A.* ἐλακον, 2 *Perf.* ἐλάκχα (Ionic ἐέληχα), 2 *A. Mid.* (Epic) ἐελακόμην. (§§ 96. 14, 10: 78. N. 2.)

λαύω, ἐλανον or ἤλανον, λαύσω, ἐλανσα, used only in the compound ἀπολαύω, which see. (§ 78. N. 1.)

ΛΑΧΩ, see λαγχάνω.

λέγω, *collect*, ξω, ξα, *Perf.* ἐέλοχα, *Perf. Pass.* ἐέλεγμαι, 2 *A. Pass.* ἐέλεγχην. (§§ 76. N. 1: 98. N. 2.) Λέγω, *say*, is regular.

NOTE. Forms without the connecting vowel, 2 *A. Mid.* ἐέλεγχην, 3d pers. sing. λίστα, for ἐέλεγχην, ἐέλεγτα. (§§ 92. N. 4: 7.)

ΛΕΧΩ, *cause to lie down*, ξω, ξα, *A. Mid.* ἐεξάμην *lay down*,

Imperat. (in Homer) λέξο,
Inf. λέξασθαι, 2 A. Mid.
ἐλέγχμην *lay down*, 3d pers.
sing. λέκτο, *Imperat.* λέξο.
(§§ 88. N. 3: 92. N. 4: 9.
1: 7.)

ΛΙΒΩ, see λαμβάνω.

λίθάνω or λίθω, *cause to for-*
get, F. λίσω, 2 A. (Epic)
λείλαθον, 2 A. Mid. (Epic)
λείλαθόμην. (§§ 96. 7: 78.
N. 2.) See also λανθάνω.

ληκίω, Ionic, = λύσκω, which
see.

ΛΙΧΩ, see λυγχάνω.

λούω (old λύω, λοίω), *wash*,
bathe, λούσω, ἔλουσα, ἔλουνκα,
λέλουμαι. Mid. λούομαι, com-
monly λούμην, *wash myself*,
bathe. (§ 96. 18, 10.)

The Present and Imper-
fect commonly drop the con-
necting vowels ο and ε.
E. g. Pres. λούμεν for λούο-
μεν, λούται for λούεται, λούν-
ται for λούονται, λούσθαι for
λούεσθαι, Imperf. ἔλουν for
ἔλονον, ἐλοῦτο for ἐλούετο.

λύω, *loose*, *solve*, λῦσω, ἔλυσσα,
ἔλυνκα, ἐλύμην, ἐλύθην. (§ 95.
N. 2.)

From ΛΤΜΙ, 2 A. Mid. (Epic)
3d pers. sing. λύτο as Passive. —
For the Perf. Pass. Opt. 3d pers.
sing. λιλύτο, see above (§ 91. N.
4.)

M.

ΜΑΘΩ, see μανθάνω.

μαιμιάω, see μάω.

μαίομαι (μάω), *feel*, *touch*,
handle, F. Mid. μάσσομαι, A.
Mid. μασσάμην. (§§ 96. 18:
95. N. 1.)

ΜΑΚΩ, see μηχανόμαι.

μανθάνω (ΜΑΘΩ), *learn*, un-

derstand, Perf. μεμάθηκα,
F. Mid. μαθήσομαι, 2 A.
ἔμαθον, 2 F. Doric μαθεῖνμαι
contracted from μαθέομαι.
(§§ 96. 7, 10: 114. N. 2:
23. N. 1.)

μάρναμαι, *fight*, Opt. μαρναί-
μην or μαρνοίμην, Imperf.
ἐμαρνάμην, inflected like
ἵσταμαι.

μάρπτω (ΜΑΡΠΩ), *take hold*
of, *seize*, F. μάρψω, A.
ἔμαρψα, 2 A. ἔμαρπον (also
ἔμαπον, without the ρ), 2
Perf. μέμαρπα. (§ 96. 2.)

μάχομαι (Ionic μαχέομαι), *fight*,
combat, Perf. Mid. μεμάχη-
μαι, F. Mid. μαχέσομαι (Epic
μαχίσσομαι), A. Mid. ἐμαχε-
σάμην, 2 F. Mid. μαχοῦμαι.
(§§ 96. 10: 95. N. 2: 114.
N. 2.)

μάω and μαιμιάω, *desire*, *am*
eager, *strive*, *feel a strong*
impulse, 2 Perf. μέμαα sy-
nonymous with the Present.
Mid. μίομαι, *desire*, *seek*,
Imperat. μῶεο, *Inf.* μῶσθαι.
(§§ 96. N. 2: 116. N. 7.)

The 2 Perf. μέμαα is inflected,
as far as it goes, like βίββα. (§ 91.
N. 7.)

μεθύσκω (μεθύω), *make drunk*,
intoxicate, F. μεθύσω, A.
ἐμέθυσα, A. Pass. ἐμεθύσθην.
Mid. μεθύσκομαι, *am intox-*
icated. (§§ 96. 8: 95. N. 1.)

μεθύω, *am intoxicated*, equiva-
lent to the Middle of the
preceding.

ΜΕΙΡΩ (ΜΕΡΩ), *divide*, *share*,
Perf. Pass. 3d pers. sing.
ἐίμαρται *it is fated*, Part.
εἰμαρμένος *fated*, *destined*,

Pluperf. Pass. 3d pers. sing. *ἔμαρτο* *it was fated*, 2 A. *ἔμμορον* *I obtained*, 2 Perf. *ἔμμορα* *have obtained*. Mid. *μείρομαι*, *receive a share, obtain*. (§§ 96. 18, 19: 76. N. 1: 79. N. 3.)

The augment *μ* of the Perf. and Pluperf. Pass. takes the rough breathing.

The forms *μιδέσθαι*, *μιμορμίνος* are sometimes used for *ἔμαρται*, *ἔμμερμίνος*. (§ 96. 13.)

μέλλω, *am about to be or do any thing, shall*, F. *μελλήσω*, A. *ἐμέλλησα*. (§ 96. 10.)

μέλω, *am a concern to*, F. *μελήσω*, A. *ἐμέλησα*, 2 Perf. (Epic) *μέμηλα*. (§ 96. 10, 18.)

The epic poets have Perf. Pass. 3d pers. sing. *μίμβλιται* for *μῑμίλειται*. (§ 26. N.)

μένω and *μῑμνω*, *remain*, F. *μενῶ*, A. *ἔμεινα*, Perf. *μεμένηκα*. (§§ 96. 1, 10: 26. 1.)

MENΩ (not to be confounded with the preceding), *intend, purpose*, 2 Perf. *μέμονα* synonymous with the Present. (§ 96. 19.)

μηκάομαι (*ΜΑΚΩ*), *bleat*, 2 A. *ἔμακον*, 2 Perf. *μέμηκα*. From *μεμήκω*, Imperf. *ἐμέμηκον*. (§ 96. 18, 10, 11.)

μυαίνω, *stain*, regular. Homer (Il. 4, 146) has A. Pass. 3d pers. plur. *μιάνθην* for *μιάνθεν* for *ἐμιάνθησαν*. (§ 92. N. 1.)

μίγνυμι and *μίσγω* (*ΜΙΓΩ*), *mix*, F. *μίξω*, A. *ἔμιξα*, Perf. Pass. *μέμιγμαί*, A. Pass. *ἐμίχθην*, 2 A. Pass. *ἐμίλην*. (§ 96. 9, 14.)

NOTE. Form without the connecting vowel 2 A. Mid. 3d pers. sing. *ἔμικτο* or *μίκτο* for *ἐμίγιστο*. (§§ 91. N. 4: 7.)

μινῆσχω (*MNΩ*), *cause to remember, remind*, F. *μνήσω*, A. *ἔμνησα*, Perf. Mid. *μέμνημαι* *remember*, Subj. *μεμνώμαι*, Opt. *μεμνήμην* or *μεμνώμην* or *μεμνοίμην* (Ionic *μεμνεώμην*), Imp. *μέμνησο*, Inf. *μεμνήσθαι*, Part. *μεμνημένος*, A. Pass. *ἐμνήσθην*, 3 F. *μεμνήσομαι*, F. Mid. *μνήσομαι*, A. Mid. *ἐμνησάμην*. Mid. *μινῆσκομαι*, *remind myself, remember*. (§§ 96. 1, 8: 91. N. 3: 109. N. 1.)

μῑμνω, see *μένω*.

MNΩ, see *μινῆσχω*.

ΜΩΩ, see *βλώσχω*.

μῑκάομαι (*ΜΤΚΩ*), *bellow, ἡσομαι*, ἡσάμην, 2 A. *ἔμυκον*, 2 Perf. *μέμυκα*. (§ 96. 10.)

N.

ναίω (*ΝΑΩ*), *dwelt*, A. *ἔαυα* *caused to dwell, placed*, Perf. Pass. *νένυμαι*, A. Pass. *ἐνάσθην*, F. Mid. *νάσομαι*, A. Mid. *ἐνασάμην*. (§§ 96. 18: 95. N. 1: 107. N. 1: 109. N. 1.)

νάσσω, *pack closely, stuff*, F. *νάξω*, A. *ἔναξα*, Perf. Pass. *νένυμαι*. (§ 96. N. 4.)

ΝΑΩ, see *ναίω*.

νέμω, *distribute*, F. *νεμῶ* or *νεμήσω*, A. *ἔνειμα*, Perf. *νένημα*, Perf. Pass. *νενέμημαι*, A. Pass. *ἐνεμήθην* or *ἐνεμέθην*. (§§ 96. 10: 95. N. 2.)

νέω (*ΝΕΩ*), *swim*, A. *ἔνευσα*, Perf. *νένευκα*, F. Mid. *νεύω*

μαι, νευσοῦμαι. (§§ 96. N. 12: 114. N. 1.)

νίζω or νίπτω (ΝΙΒΩ), *wash*, νίψω, ἔνιψα, νένιμμαι, ἐνίφθην. (§ 96. 2.)

νοέω (ΝΟΩ), *think*, νοήσω, ἐνόησα, νενόηκα, νενόημαι, ἐνοήθην. (§ 96. 10.)

The Ionic has νύω, ἔνωσα, &c. all from the simple Present.

νυστάζω, *feel sleepy*, νυστάξω and νυστάσω, ἐνύσταξα and ἐνύστασα. (§ 96. N. 6.)

Ξ.

ξυρέω and ξυράω (ΞΤΡΩ), *shave*, regular. Mid. ξυρέομαι, ἀομαι, commonly ξύρομαι, *shave myself*, shave.

Ο.

ὀζω (ΟΔΩ), *emit an odor*, have the smell of, smell, F. ὀζήσω (Ionic ὀξέσω), A. ὠξησα, 2 Perf. ὀδωδα synonymous with the Present. (§§ 96. 4, 10: 95. N. 2.)

οἶγω or οἶγνυμι, *open*, Imperf. ἔωγον, F. οἶξω, A. ἔωξα, Perf. ἔωχα, Perf. Pass. ἔωγμαi, A. Pass. ἐώχθην, 2 Perf. ἔωγα *stand open*. (§§ 96. 9: 80. N. 3.) See also ἀνοίγω.

The epic poets change the diphthong *oi* into *oi*, as ὦϊξα for ὦϊξα.

οἶδα, see ΕΙΔΩ.

οἰδάνω or οἰδάνω or οἰδέω, *swell*, F. οἰδήσω, A. ὦδησα, Perf. ὦδηκα.

οἶχομαι, *depart*, am gone, Perf. οἶχκα (in Homer also ὥχηκα), Perf. Pass. ὥχημαι, F. Mid. οἶχόσομαι. (§ 96. 10.)

οἶω or οἶω (both Epic), *think*, suppose, A. Pass. ὦήθην • (Epic ὦϊσθην), F. Mid. οἶή-

σομαι, A. Mid. οἶσάμην (Epic). Mid. οἶομαι or οἶμαι (Epic οἶομαι), synonymous with the Active, Imperf. ὦόμην or ὦμην. (§§ 96. 10: 109. N. 1.)

ΟΙΩ, F. οἶσω, A. ὦσα (rare), Imperf. οἶσε, F. Pass. οἶσθήσομαι, = φέρω, which see. (§§ 88. N. 3: 109. N. 1.)

ὀλισθαίνω and ὀλισθαίρω (ΟΛΙΣΘΩ), *slip*, slide, F. ὀλισθήσω, A. ὀλισθήσου, Perf. ὀλίσθηκα, 2 A. ὤλισθον. (§ 96. 7, 10.)

ὀλλύμι (ΟΛΩ), *destroy*, cause to perish, F. ὀλέσω or ὀλώ, A. ὤλεσα, Perf. ὀλώλεκα, 2 Perf. ὤλωλα *have perished*, F. Mid. ὀλοῖμαι, 2 A. Mid. ὀλόμην. Mid. ὀλλυμαι, *perish*. (§§ 96. 6, 10: 81.)

NOTE. The poetic 2 A. Mid. Part. ὀλόμινος or ὀλόμινος has the force of an adjective, *destructive*, *fatal*, *pernicious*.

ὀμνύμι (ΟΜΩ), *swear*, A. ὤμοσα, Perf. ὀμώμοκα, Perf. Pass. ὀμώμοσμαι and ὀμώμομαι, A. Pass. ὤμότηην, F. Mid. ὀμοῦμαι. (§§ 96. 9, 10: 95. N. 1: 107. N. 1: 81.)

ὀμόργνυμι (ΟΜΟΡΙΩ), *wipe off*, F. ὀμόρξω, A. ὤμορξα, A. Mid. ὤμορξάμην. (§ 96. 9.)

ὀνίημι (ΟΝΑΩ, ΟΝΙΗΜΙ), *benefit*, F. ὀνήσω, A. ὠρησα, 2 A. Mid. ὠνάμην and ὠνήμην. Mid. ὀνίναμαι, *derive benefit*, enjoy. (§§ 96. N. 2: 117. N. 15.)

ΟΝΩΜΙ (ΟΝΟΩ, ΟΝΩ), Pass. ὄνομαι (inflected like δίδομαι from δίδωμι), *blame*, find

fault with, insult, A. Pass. ὀνόσθην, F. Mid. ὀρόσομαι, A. Mid. ὀνοσάμην and ὀνάμην. (§§ 96. 10 : 95. N. 1 : 109. N. 1 : 117.)

The form ὀνισθί (Il. 24, 241) stands for Pres. Pass. 2d pers. plur. ὀνισθί from ΟΝΩ.

ΟΠΩ, Perf. Pass. ὤμμαι, A. Pass. ὠφθην, F. Mid. ὄφομαι, A. Mid. ὀψάμην (little used), 2 Perf. ὄπωπα (poetic), = ὄραω, which see. (§ 81.)

ὄραω, see, Imperf. ἐώραον (Ionic ὦρων), Perf. ἐώρακα, Perf. Pass. ἐώραμαι. From ΕΙΔΩ (which see), 2 A. εἶδον, ἴδω, ἴδοιμι, ἰδέ, ἰδεῖν, ἰδών, 2 A. Mid. εἰδόμην, ἴδωμαι, ἰδοίμην, ἰδοῦ, ἰδέσθαι, ἰδόμενος. From ΟΠΩ (which see), Perf. Pass. ὤμμαι, A. Pass. ὠφθην, F. Mid. ὄφομαι. (§ 80. N. 3.) ὀρνῦμι (ΟΡΩ), rouse, excite, F. ὄρσω, A. ὠρσα, Perf. Mid. ὀρώρεμαι, 2 Perf. ὄρωρα have risen, 2 A. Mid. ὠρόμην. Mid. ὀρνυμαι, also ὄρομαι, ὀρέομαι, rouse myself, arise. (§§ 96. 9, 10 : 103. N. 1 : 104. N. 6 : 81.)

NOTE. Forms without the connecting vowel, 2 A. Mid. 3d pers. sing. ὤρετο, Imperat. 2d pers. sing. ὄρεο and ὄρσει, Inf. ὄρεσθαι, Part. ὄρμενος. (§§ 92. N. 4 : 11.)

ὀσφραίνομαι (ΟΣΦΡΩ), smell, F. Mid. ὀσφρήσομαι, A. Mid. ὀσφρησάμην (later), 2 A. Mid. ὀσφρόμην rarely ὀσφράμην. (§§ 96. 7, 10 : 85. N. 2.)

οὔρεω, *mingo*, Imperf. ἐούρεον, F. Mid. οὔρησομαι. (§ 80. N. 2.)

οὔτιάω, *wound*, regular. From ΟΥΤΙΗΜΙ, 2 A. οὔτιαν, Inf. (Epic) οὔτιάμεναι or οὔτιάμεν, 2 A. Mid. Part. οὔτιάμενος as Passive, *wounded*. (§ 117. N. 10, 17.)

ὀφείλω (ΟΦΕΛΩ), owe, must, ought, F. ὀφείλίσω, A. ὠφείλῃσα. (§ 96. 18, 10.)

The 2 A. ὠφίλον and ὠφίλον, *ε*, always expresses a wish, *O that I would to God!* (§ 217. N. 3, 4.)

ὀφλισκάνω (ΟΦΛΩ), incur, forfeit, F. ὀφλήσω, Perf. ὠφληκυ, 2 A. ὠφλον. (§ 96. 8, 7, 10.)

Π.

ΠΑΘΩ, see πάσχω.

παίζω, *play, jest*, ἔπαισα, πέπαισμαι, ἐπαίσθην, F. Mid. παίζομαι, παιζοῦμαι. In later writers, ἔπαιξα, πέπαιγμα, ἐπαίχθην. (§§ 96. N. 6 : 114. N. 1.)

παίω, *strike*, F. παίσω and παίήσω, A. ἔπαισα, Perf. πέπαικα, Perf. Pass. πέπαισμαι, A. Pass. ἐπαίσθην. (§§ 96. 10 : 107. N. 1 : 109. N. 1.)

πάσχω (ΠΑΘΩ, ΠΕΝΘΩ), suffer, A. ἔπησα (not common), F. Mid. πείσομαι (rarely πήσομαι), 2 A. ἔπαθον, 2 Perf. πέπονθα (rarely πέπηθα). (§§ 96. 6, 18, 19, N. 10 : 12. 5.)

NOTE. The form σίπασθαι (Od. 23, 53, for σιπίνδατι, is obtained as follows: ΠΑΘΩ, ΠΘΩ, σίπασθαι, σίπασθαι, for σίπασθαι with the Passive termination σθαι. (§§ 96. 19 : 10. 2.)

πατέομαι (ΠΑΩ), eat, Perf. Pass. πέπασμαι, A. Mid.

ἐπαύσαμην. (§§ 95. N. 1: 107. N. 1.)

ΠΑΩ, Perf. Mid. πέπαμαι, *possess, acquire*, A. Mid. ἐπαύσαμην.

πείθω (ΠΙΘΩ), *persuade*, πείσω, ἐπεισα, πέπεικα, πέπεισμαι, ἐπέσθην, 2 A. ἐπιθον, (poetic), 2 Perf. πέποιθα *trust*, 2 A. Mid. ἐπιτόμην. Mid. πείθομαι, *trust, believe, obey*. (§ 96. 18, N. 14.)

NOTE. The form *ἐπεισάμην* stands for 2 Pluperf. 1st pers. plur. *ἐπεισάμην*. (§ 91. N. 6.)

πελάζω and πελάω, *cause to approach, bring near, approach, come near*, πελάσω, ἐπέλασα, ἐπέλασθην and ἐπλάσθην. From ΠΛΗΜΙ comes 2 A. Mid. ἐπλήμην. (§§ 26. 1: 117. N. 15.)

πέλω, *revolve, move about, am*, Imperf. 3d pers. sing. ἔπλε for ἔπελε. Mid. πέλομαι synonymous with the Active, Part. πλόμενος used only in composition, Imperf. 2d pers. sing. ἔπλεο ἔπλεu *thou art*, 3d pers. sing. ἔπλετο *he is*. (§§ 26. 1: 23. N. 1.)

ΠΕΝΘΩ, see πάσχω.

πέποσθε, see πάσχω.

πέρδω, *redo*, F. Mid. παρδήσομαι, 2 A. ἑπαρδον, 2 Perf. πέπορδα. Mid. πέρδομαι, synonymous with the Active. (§ 96. 19, 10.)

πέρθω, *sack*, πέρσω, ἑπερσα, 2 A. ἑπραθον. (§§ 96. 19: 26. 2.)

NOTE. Homer has 2 A. Mid. Inf. *πείσθαι* without the connecting vowel for *πείσθιδαι*. (§§ 92. N. 4: 10. 2: 11.)

πέσσω, later πέπτω, *boil, digest*, F. πέψω, A. ἑπεψα, Perf. Pass. πέπεμμαι, A. Pass. ἐπέφθην. (§ 96. 2.)

πειάννυμι (ΠΕΤΑΩ), *expand, spread*, F. πετάσω or πετώ, A. ἐπέτασα, Perf. Pass. πέπιταμαι, A. Pass. ἐπετάσθην. (§§ 96. 9: 95. N. 1: 102. N. 2: 109. N. 1: 26. 1.)

πέτομαι, *fly*, F. Mid. πετήσομαι, 2 A. ἐπιτόμην (for ἐπετόμην), πτώμαι, πτοίμην, πτέσθαι, πτόμενος. (§§ 96. 10: 26. 1.)

ΠΕΤΩ, see πίπτω.

ΠΕΤΘΩ, see πυνθάνομαι.

πέφρον, see ΦΕΝΩ.

πήγνυμι (ΠΑΓΩ), later πήσσω, *fix, fasten*, F. πήξω, A. ἑπηξα, Perf. Pass. πέπηγμαi, A. Pass. ἐπήχθην, 2 Perf. πέπηγα *stand fast*, 2 A. Pass. ἐπάγην. (§ 96. 18, 9, 3.)

ΠΗΘΩ, see πάσχω.

ΠΙΘΕΩ (ΠΙΘΩ), *obey, follow, trust*, πιθήσω also πεπιθήσω, ἐπιθήσα. (§ 96. 10, 11.)

ΠΙΘΩ, see πείθω and the preceding.

πιλνημι and πιλνάω (πελίω), Mid. πιλναμαι, = πελάζω, which see. (§ 96. 16, 6.)

πιμπλημι and πιμπλάω (ΠΛΑΩ), *fill*, F. πλήσω, A. ἑπλησα, Perf. πέπληκα, Perf. Pass. πέπλησμαι, A. Pass. ἐπλήσθην, 2 A. Mid. ἐπλήμην, Opt. πλείμην, Imperat. πλήσο, Part. πλήμενος. (§§ 96. 1: 107. N. 1: 109. N. 1: 117. N. 15.)

The letter *μ*, in the first syllable, is dropped when, in composition,

another μ comes to stand before the first syllable of this verb; as ἰμπίσλημι , not ἰμ-πίμπλημι . The same is observed of πίμπρημι .

πίμπρημι and πιμπράω (ΠΙΡΑΩ), *burn*, F. πρήσω , A. ἔρησα , Perf. Pass. πέπρησμαι , A. Pass. ἐπρήσθην . (§§ 96. 1: 107. N. 1: 109. N. 1.)

For the omission of μ , in composition, see πίμπλημι .

πίνω (ΠΙΩ), *drink*, 2 A. ἔπιον , 2 F. Mid. πιούμαι (later). Pass. πίομαι , as F. Active, *shall drink*. From ΠΟΩ , Perf. πέπωκα , Perf. Pass. πέπομαι , A. Pass. ἐπόθην . From ΠΙΜΙ , 2 A. Imperat. 2d pers. sing. πίθι . (§§ 96. 5: 114. N. 2: 95. N. 2: 117. N. 14.)

πιπίσκω (ΠΙΩ), *cause to drink, give to drink*, F. πίσω , A. ἔπισα . (§ 96. 1, 8.)

πιπράσκω (περάω), *sell*, Perf. πέπρακα , Perf. Pass. πέπραμαι , A. Pass. ἐπράσθην , 3 F. πεπράσσομαι . (§§ 96. 1, 8: 26. 1.)

πίπτω (ΠΕΤΩ), *fall*, A. ἔπεσα (little used), Perf. πέπτωκα , 2 A. ἔπεσον (Doric ἔπειον), 2 Perf. Part. πεπιτεώς , πεπιτηώς , πεπτοίς , 2 F. Mid. πεσοῦμαι . (§§ 96. 1, 19, 17, 15: 114. N. 2.)

πιτνάω and πίτνημι (ΠΕΤΑΩ), = πετάννυμι , which see. * (§ 96. 16, 6: 117.)

πιτνέω (ΠΕΤΩ), = πίπτω , which see. (§ 96. 16, 5, 10.)

πιφάσκω or πιφανύσκω (ΦΑΩ), *show, make known, communicate*. (§ 96. 1, 8.)

ΠΙΩ , see πίνω , πιπίσκω .

ΠΛΑΓΩ , see πλάζω , πλήσσω .

πλάζω (ΠΛΑΓΩ), *cause to wander*, F. πλάγξω , A. ἔπλαγξα , A. Pass. ἐπλάγχθην . Mid. πλάζομαι , *wander about, rove*. (§ 96. 3, 6.)

πλέω (ΠΛΕΤΩ), *sail*, ἔπλευσα , Perf. πέπλευκα , Perf. Pass. πέπλευσμαι , A. Pass. ἐπλεύσθην , F. Mid. πλεύσομαι , πλευσοῦμαι . (§§ 96. N. 12: 107. N. 1: 114. N. 1.)

πλήσσω (ΠΛΑΓΩ), rarely πλήγνυμι , *strike*, F. πλήξω , A. ἔπληξα , Perf. Pass. πέπληγμαι , 2 A. πέπληγον (Epic), 2 Perf. πέπληγα , 2 A. Pass. ἐπλήγην (in composition ἐπλάγην), 2 A. Mid. (Epic) πεπληγόμην . (§§ 96. 18, 3, 9: 78. N. 2.)

πλώω (πλέω), ώσω , &c. 2 A. (from ΠΛΩΜΙ) ἔπλων , Part. πλώς , G. πλῶντος , Ionic, = πλέω , which see. (§§ 96. 19: 117. N. 14.)

πνέω (ΠΝΕΤΩ , ΠΝΤΩ), *blow, breathe*, A. ἔπνευσα , Perf. πέπνευκα , Perf. Pass. πέπνευσμαι , A. Pass. ἐπνεύσθην , F. Mid. πνεύσομαι , πνευσοῦμαι . (§§ 96. N. 12: 107. N. 1: 109. N. 1: 114. N. 1.)

Poetic forms, Perf. Pass. πίπνυμαι , *am prudent, animated, intelligent*, A. Pass. 3d pers. sing. ἰπνύσθην used in the compound ἐμ-πνύσθην , from ἄναπνέω , 2 A. Mid. (from ΠΝΥΜΙ) ἰπνύμην . (§§ 96. 6: 117. N. 15.)

ποθέω , *long for, desire, miss*, ποθήσω and ποθήξω , ἐπόθησα , πεπόθηκα , πεπόθημαι , ἐποθέσθην . (§§ 95. N. 2: 109. N. 1.)

ΠΟΡΩ, *give*, 2 A. **ἔπορον**, Perf. Pass. 3d. pers. sing. **πέπρωται** *it has been decreed by fate*, Part. **πεπρωμένος** *destined*. (§ 96. 17.)

ΠΟΩ, see **πίνω**.

ΠΡΑΩ, see **πίμπρημι**.

ΠΡΙΑΜΑΙ, *buy*, 2 A. Mid. **ἐπριάμην**, **πρίωμαι**, **πριαίμην**, **πρίασο** or **πρίω**, **πρίασθαι**, **πριάμενος**. (§ 117. N. 9.)

ΠΡΟΩ, see **ΠΟΡΩ**.

ΠΤΑΩ, see **ἵπταμαι**, **πτήσσω**.

πτήσσω, *crouch*, F. **πτήξω**, A. **ἐπτιξα**, Perf. **ἐπτηχα**. From **ΠΤΑΩ** comes 2 Perf. Part. **πεπιτηώς**. From **ΠΤΗΜΙ**, 2 A. 3d person dual **πτήτην**, in composition **καταπτήτην**. (§§ 96. 3: 99. N.: 117. 12.)

ΠΤΟΩ, see **πίπτω**.

πυνθάνομαι (**ΠΤΘΩ**), poetic **πεύθομαι**, *inquire*, Perf. Mid. **πέπυσμαι**, F. Mid. **πεύσομαι**, 2 A. Mid. **ἐπυθόμην**. (§ 96. 18, 7.)

P.

ΠΑΓΩ, see **ρήγνυμι**.

φαίνω, *sprinkle*, regular. From **ΠΑΔΩ**, A. Imperat. 2d pers. plur. **ράσσαιτε**, Perf. Pass. 3d pers. plur. **ῥράδαται**, Epic. (§§ 104. N. 4: 91. N. 2.)

ῥέξω or **ἔρδω** or **ΕΡΓΩ**, F. **ῥέξω**, A. **ῥόρεξα** (Epic also **ἔρξα**), 2 Perf. **ῥοργα**, 2 Pluperf. **ἑώργειν**. (§ 80. N. 2, 3.)

ῥέω (**PETΩ**, **PTΩ**), *flow*, A. **ῥόρευσα**, Perf. **ῥόρύηκα**, F. Mid. **ῥεύσομαι** or **ῥυήσομαι**, 2 A. Pass. **ῥόρύην**. (§ 96. 18, 10, N. 12.)

PEΩ, Perf. **εἶρηκα**, Perf. Pass.

εἶρημαι, A. Pass. **ῥόρύθην** or **ῥόρέθην** (not Attic **εἰρήθην**, **εἰρέθην**), 3 F. **εἰρήσομαι**, = **EIPΩ**, which see. (§§ 76. N. 1: 95. N. 2.)

ῥήγνυμι (**PAΓΩ**), later **ῥήσσω**, *tear, burst*, F. **ῥήξω**, A. **ῥόρηξα**, 2 Perf. **ῥόρωγα** *am torn to pieces*, 2 A. Pass. **ῥόρύγην**. (§ 96. 18, 9, 3, 19.)

ῥηγίω (**PIΓΩ**), *shudder*, **ῥυγίσσω**, &c. 2 Perf. **ῥόρεῖγα** synonymous with the Present. (§ 96. 10.)

POΩ, see **ῥώννυμι**.

PTΩ, see **ῥέω**, *flow*.

PΩΓΩ, see **ῥήγνυμι**.

ῥώννυμι (**POΩ**), *strengthen*, F. **ῥώσω**, A. **ῥόρωσα**, Perf. **ῥόρωκα**, Perf. Pass. **ῥόρωμαι**, *Imp. ῥόρωσο* *farewell*, &c. A. Pass. **ῥόρώσθην**. (§§ 96. 9: 109. N. 1.)

Σ.

σαλπίζω (**ΣΑΛΠΙΓΩ**), *sound a trumpet*, F. **συλπίγξω**, later **σαλπίσω**, A. **ἐσάλπιγξα**, later **ἐσάλπισα**. (§ 96. 6, N. 6.) **σαόω** (rarely **σάω**), *save*, **σαώσω**, &c. From **ΣΑΩΜΙ** comes Imperf. Act. 3d pers. sing. (Epic) **σάω**. (§§ 96. 10: 78. N. 3: 117.)

σβέννυμι (**ΣΒΕΩ**), *extinguish*, F. **σβέσω**, A. **ἔσβησα**, Perf. Pass. **ἔσβεσμαι**, A. Pass. **ἔσβεσθην**. From **ΣΒΗΜΙ**, 2 A. **ἔσβην**, **σβείην**, **σβήναι**. (§§ 96. 9: 95. N. 2: 107. N. 1: 109. N. 1.)

σέύω (**ΣΤΩ**), *shake, move, agitate*, F. **σεύσω**, A. **ἔσσευα**, Perf. Pass. **ἔσσουναι**, Pluperf. Pass. **ἔσσύμην**, A. Pass. **ἔσ-**

σύθην sometimes εσύθην.
From ΣΥΜΙ, 2 A. Mid.
έσύμην and σύμην. Mid.
σειόμαι and, without the
connecting vowel, σεῦμαι.
(§§ 96. 18: 104. N. 1: 78.
N. 3: 79. N. 3.)

σκεδάννυμι (ΣΚΕΔΑΝ), scatter,
disperse, spread, F. σκεδάσω
or σκεδῶ, A. έσκεδάσσα, Perf.
έσκεδακα, Perf. Pass. έσκεδα-
σμαι, A. Pass. έσκεδάσθην.
(§§ 96. 9: 102. N. 2: 107.
N. 1: 109. N. 1.)

σκελλω (ΣΚΕΛΩ, ΣΚΑΛΩ), dry,
cause to wither, F. σκελῶ,
A. έσκηλα, Perf. έσκληκα am
dried up, F. Mid. σκλήσομαι.
From ΣΚΛΗΜΙ, 2 A. έσκλην,
σκληλην, σκληναι. Mid. σκέλλο-
μαι, wither. (§ 96. 6, 17, 18.)

σκιδνημι (ΣΚΕΔΑΝ), Mid. σκί-
δναμαι, = σκεδάννυμι, which
see. (§ 96. 6, 16.)

σοῦμαι (σεύω), Imp. 2d. pers.
sing. σοῦσο, 2 A. Pass. 3d
pers. sing. έσσουσα, in compo-
sition άπίσσουσα (Laconic)
he is gone, he is dead, =
σεῦμαι from σεύω, which see.
(§ 96. N. 15.)

σώω, see σώζω.

σπέσθαι, see έπω.

ΣΤΑΩ, see ίστημι.

στερέω or στερίσκω (ΣΤΕΡΩ),
deprive, bereave, F. στερήσω,
A. έστέρησα, Perf. έστέρηκα,
Perf. Pass. έστέρημαι, A.
Pass. έστέρήθην, 2 A. Pass.
Part. στερείς (poetic). Pass.
στερέομαι or στέρομαι. (§ 96.
8, 10.)

στορέννυμι or στορνῦμι or στρών-
νυμι (ΣΤΟΡΩ), strew, spread,
F. στορέσω, στρώσω, A. έστό-

ρεσα, έστρωσα, Perf. Pass.
έστρωμαι, A. Pass. έστορέ-
σθην, έστρώθην. (§§ 96. 10,
9, 17: 95. N. 1: 109. N. 1.)
στυγέω (ΣΤΥΓΩ), fear, hate,
στυγήσω, &c. 2 A. έστυγον.
Aor. also έστυξα I terrified.
(§ 96. 10.)

σχεῖν, see έχω, ίαχω.

σώζω (Epic sóω), save, σώσω,
έσωσα, σέσωκα, σέσωσμαι,
έσώθην.
σώω (σάω), = preceding. (§ 116.
N. 7.)

T.

ΤΑΓΩ, see ΤΑΩ, take.

ΤΑΛΑΩ, bear, suffer, venture,
A. έτάλυσσα, Perf. τέτληκα, 2
Perf. τέτλαα, Opt. τετλαίην,
Imp. τέτλαθι, Infjn. τετλάναι.
From ΤΛΗΜΙ, 2 A. έτλην,
τλώ, τλαίην, τλήθι, τλήναι,
τλής. (§§ 26. 1: 95. N. 2:
91. N. 7: 117. 12.)

τάμνω, F. ταμέω, Ionic, = τέ-
μνω.

ΤΑΩ, ΤΑΓΩ, take, Imperat.
2d pers. sing. τῇ (contracted
from τάε) take thou, 2 A.
Part. τεταγών, Epic. (§§ 23.
N. 1: 78. N. 2.)

τεινώ (ΤΕΝΩ, ΤΑΩ), stretch,
extend, F. τενῶ, A. έτεινα,
Perf. τέτακα, Perf. Pass. τέτα-
μαι, A. Pass. έτάθην. (§ 96.
19, 5, 18.)

ΤΕΚΩ, see τικτω.

τέμνω (rarely τέμω), cut, F. τε-
μῶ, Perf. τέμμηκα, Perf. Pass.
τέμμημαι, A. Pass. έιμήθην, 2
A. έτεμον and έταμον, 2 A. M.
εταμόμην. (§ 96. 5, 17, 19.)

τέτμον or έτεμον, I found, met
with, a defective 2 A. Act
(§ 78. N. 2.)

ΤΕΤΧΩ, see *τυγχάνω*.

τῆ, see **ΤΑΩ**, *take*.

ΤΙΕΩ, Perf. Part. *τετιηώς afflicted*, Perf. Mid. *τετήμαι am afflicted, am sorrowful*. (§§ 99. N.)

τίθημι (rarely *τιθίω*, *θίω*), *put, place*, F. *θήσω*, A. *θή-κα*, Perf. *τέθεικα*, Perf. Pass. *τέθειμαι*, A. Pass. *έτέθην*, A. Mid. *έθηκάμην* (not Attic), 2 A. *έθην*, *θῶ*, *θείην*, *θεί-ο* or *θείς*, *θείναι*, *θείς*, 2 A. Mid. *έθέμην*. (§§ 96. 1: 104. N. 2: 95. N. 2, 4: 14. 3, N. 3: 117. N. 11, 13.)

τίτω (**ΤΕΚΩ**), *bring forth*, F. *τίσω*, A. Pass. (later) *έτέχθην*, F. Mid. *τέξομαι*, 2 A. *έτεκον*, 2 Perf. *τέτοκα*, 2 F. Mid. *τεκούμαι*, 2 A. Mid. (poetic) *έτεκόμην*. (§§ 96. N. 3: 114. N. 2.)

τινώ, *τινῶμι*, *τιννῶμι*, = *τίω*, *honor*, which is regular. (§ 96. 5, 9.)

τιτρώω (**ΤΡΑΩ**), *bore*, F. *τρήσω*, A. *έτρησα*, Perf. *τέτρηκα*, ●Per. Pas. *τέτρημαι*. (§ 96. 1.)

τιτρώσκω (**ΤΟΡΩ**), *wound*, F. *τρώσω*, A. *έτρωσα*, Perf. *τέτρωκα*, Perf. Pass. *τέτρωμαι*, A. Pass. *έτρώθην*. (§ 96. 17, 1, 8.)

τιτύσκομαι (**ΤΤΚΩ**), *prepare, take aim at*, 2 A. *τέτυκον*, 2 A. Mid. *τετυκόμην*, Epic. (§§ 96. 1, 14: 78. N. 2.)

ΤΛΑΩ, see **ΤΑΛΑΩ**.

ΤΜΕΩ, **ΤΜΑΩ**, see *τέμνω*.

τορέω (**ΤΟΡΩ**), *pierce*, *τορήσω*, &c. 2 A. *έτορον*. (§ 96. 10.)

ΤΟΡΩ, see **τιτρώσκω**, *τορέω*. *τόσσαι*, *τόσσας*, = *τυχεῖν*, *τυχών*, from *τυγχάνω*, which see.

ΤΡΑΓΩ, see *τρώγω*.

ΤΡΑΩ, see *τιτρώω*.

τρέφω (**ΘΡΕΦΩ**), *nourish, feed, support*, F. *θρέψω*, A. *έθρεψα*, Perf. *τέτροφα*, Perf. Pass. *τέθραμμαι*, A. Pass. *έθρεφθην*, 2 A. *έτραφον* (Epic), 2 A. Pass. *έτράφην*. (§§ 14. 3: 96. 19: 107. N. 6.)

τρέχω (**ΘΡΕΧΩ**), *run*, A. *έθρεξα*, F. Mid. *θρέξομαι*. From **ΔΡΑΜΩ** or **ΔΡΕΜΩ** (which see) come Perf. *δεδράμηκα*, Perf. Pass. *δεδράμμαι*, 2 A. *έδραμον*, 2 Perf. *δέδρομα* (Epic), F. Mid. *δραμούμαι*. (§ 14. 3.)

τρώγω (**ΤΡΑΓΩ**), *eat, gnaw*, F. Mid. *τρώξομαι*, 2 A. *έτραγον*. (§ 96. 19.)

τυγχάνω (**ΤΤΧΩ**), *happen, attain*, A. *έτύχησα* (Epic), Perf. *τετύχηκα*, Perf. Mid. (poetic) *τέτυγμαι* or *τέτευγμαι*, F. Mid. *τεύξομαι*, 2 A. *έτυχον*. (§ 96. 7, 10, 18.)

τύπτω (**ΤΤΠΩ**), *strike*, F. *τύψω* commonly *τυπήσω*, A. *έτυψα*, Perf. *τέτυφα*, 2 Perf. *τέτυμαι* commonly *τετύπημαι*, A. Pass. *έτύφθην*, 2 A. Pass. *έτύπην*. (§ 96. 2, 10.)

Τ.

ὑπεμνήμυκε, see *ἡμύνω*.

ὑπισχνέομαι and **ὑπλόχομαι** (**ὑπό**, *ισχνέομαι*, *ισχομαι*), *promise*, Perf. Pass. *ὑπέσχημαι*, A. Pass. *ὑπεσχέθην*, F. Mid. *ὑποσχίσσομαι*, 2 A. Mid. *ὑπεσχόμην*.

Φ.

ΦΑΓΩ, 2 A. *έφαγον*, Pass. *φάγομαι* (later) as F. Active, = *έσθίω*, which see.

φάσκω, see φημί.

ΦΑΩ, see πιφάσκω, ΦΕΝΩ, φημί.

ΦΕΝΩ (ΦΑΩ), *kill*, Perf. Pass. *πέφασμαι*, 3 F. *πεφήσομαι*, 2 A. *πέφρον* or *ἐπεφρον*. (§§ 96. 5, 19 : 95. N. 2 : 78. N. 2 : 26. 1.)

φέρω, *bring, carry, bear*, Imperf. *ἔφερον*. From ΟΙΩ, F. *οἶσω*, A. *Imperat.* 2d pers. sing. *οἶσε*. From ΕΝΕΙΚΩ

(which see), A. *ἤνεγκα*, Perf. *ἐνήνοχα*, Perf. Pass. *ἐνήνεγμαι*, A. Pass. *ἤνέχθην*, 2 A. *ἤνεγον*.

φεύγω (ΦΥΓΩ), *flee, escape*, F. Mid. *φεύξομαι*, *φευξοῦμαι*, 2 A. *ἔφηνγον*, 2 Perf. *πέφευγα*. (§§ 96 18 : 114. N. 1.)

Homer has also 2 Perf. *Part.* *πιφυζότες* (as form ΦΥΖΩ), and Perf. Pass. *Part.* *πιφυγμένοις* having escaped.

φημί and φάσκω (ΦΑΩ), *say*, Imperf. *ἔφην*, F. *φῆσω*, A. *ἔφησα*, Perf. Pass. *πέφασμαι*, 2 A. Mid. *ἐφάμην*, *Imperat.* *φάο* (Epic), *Inf.* *φάσθαι*. (§§ 96. 8 : 95. N. 2 : 107. N. 1 : 117. N. 9.)

The Present and Imperfect Active are inflected as follows :

Present.

IND. S. φημί φῆς φησὶ(ν)	D. φαμέν φατόν φατόν	P. φαμέν φατέ φασί(ν)
SUBJ. S. φῶ, φῆς, φῆ, φῆτε, φῶσι(ν).	D. φῶμεν, φῆτον, φῆτον,	P. φῶμεν,
OPT. S. φαίην, φαίης, φαίη, P. φαίημεν, φαίητε, φαίησαν or φαῖεν.	D. φαίημεν, φαίητον, φαίητην,	P. φαίημεν, φαίητε, φαίησαν or φαῖεν.
IMP. S. φάθι (§14. N. 4) φάτω	D. φάτον φάτων	P. φάτε φάτωσαν, φάντων
INF. φάναι.		
PART. φάς, φᾶσα, φάν, G. φάντος.		

Imperfect.

S. ἔφην ἔφης, ἔφησθα ἔφη	D. ἔφαμεν ἔφατον ἔφάτην	P. ἔφαμεν ἔφατε ἔφασαν
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NOTE 1. The 2d pers. sing. of the *Ind.* is very often written φῆς.

NOTE 2. For the 2d pers. sing. of the Imperfect, see above (§ 84. N. 6).

φθάνω (ΦΘΑΩ), *come before, anticipate*, F. *φθάσω*, A. *ἔφθασα*, Perf. *ἔφθαχα*, F. Mid. *φθήσομαι*. From ΦΘΗ-

MI, 2 A. *ἔφθην*, *φθῶ*, *φθαίην*, *φθῆναι*, *φθάς*, 2 A. Mid. *ἔφθάμην*, *φθάμενος*. (§§ 96. 5 : 95. N. 2 : 117.)

φθίνω, φθίω, *consume, perish*, φθίσω, ἔφθισα, ἔφθικα, ἔφθιμαι. From ΦΘΙΜΙ, 2 A. Mid. ἐφθίμην, *Subj.* φθίωμαι, *Opt.* φθίμην, *Inf.* φθίσθαι, *Part.* φθίμενος. (§§ 96. 5: 117. N. 14.)

φιλέω, *love*, regular. From the simple ΦΙΛΩ, A. Mid. ἐφίλάμην, *Imperat.* 2d pers. sing. φίλαι, *Epic.*

φορέω, *carry, bear, wear*, regular. From ΦΟΡΗΜΙ, *Inf.* (in Homer) φορήναι. (§ 117. N. 17.)

φρέω (φέρω), φρήσω, &c. used only in composition. From ΦΡΗΜΙ comes 2 A. *Imp.* φρές. (§§ 96. 17: 117. N. 11.)

ΦΤΓΩ, ΦΤΖΩ, see φεύγω.

φύω, *produce*, φύσω, ἔφυσσα, πέφυκα *am*, 2 Perf. πέφυκα *am*, 2 A. Pass. (later) ἐφύην. From ΦΤΜΙ, 2 A. ἔφυν *am*, *Subj.* φύω, *Opt.* φύην, *Inf.* φύναι, *Part.* φύς. (§ 117. N. 7, 16.)

X.

ΧΑΛΩ, see χάζω, χανδάνω.

χάζω (ΧΑΛΩ, ΚΑΛΩ), *yield, give way*, F. κεκαδήσω *shall deprive*, 2 A. κέκαδον *I made to give way, deprived*, 2 A. Mid. κεκαδόμην. (§§ 96. 4, 10, 11: 78. N. 2.)

χαίνω (ΧΑΝΩ, ΧΑΩ), commonly χάσκω, *gape*, 2 A. ἔχανον, 2 Perf. κέχηνα, F. Mid. χανοῦμαι. (§ 96. 5, 18, 8.)

χαίρω (ΧΑΡΩ), *rejoice*, F. χαίρῃσω, Perf. κέχαρηκα, Perf. Pass. κέχαρημαι (*poetic* κέ-

χαρμαι), A. Mid. ἐχηράμην (*poetic*), 2 A. Pass. ἐχάρην, 2 A. Mid. κεχαρόμην (*Epic*). Homer has also F. κεχαρήσω, κεχαρήσομαι. (§§ 96. 18, 10, 11: 78. N. 2.)

χανδάνω (ΧΑΛΩ, ΧΑΝΩ, ΧΕΝΩ), *contain, hold, receive*, F. Mid. χείσομαι, 2 A. ἔχαδον, 2 Perf. κέχανδα. (§§ 96. 6, 7, 19: 12. 5.)

χάσκω, see χαίνω.

χέζω (ΧΕΛΩ), *caco*, A. ἔχεσσα and ἔχεσον, Perf. Pass. κέχεσμαι, F. Mid. χέσομαι, χεσοῦμαι, 2 Perf. κέχοδα. (§§ 96. 4, 19: 85. N. 2: 114. N. 1.)

χέω (ΧΕΤΩ, ΧΤΩ), *pour*, F. χέω sometimes χεύσω, A. ἔχεα sometimes ἔχευσα (*Epic* ἔχευα), Perf. κέχυκα, Perf. Pass. κέχυμαι, A. Pass. ἐχύθην. From ΧΤΜΙ, 2 A. Mid. ἐχύμην. (§§ 96. 18, N. 12: 95. N. 1: 102. N. 2: 104. N. 1: 117.)

χόω, see χώννυμι.

ΧΡΑΙΣΜΩ, *help*, F. χραισμήσω, A. ἐχραίσμησα, 2 A. ἔχραισμον. (§ 96. 10.)

χράω, *deliver an oracle*, χρήσω, &c. Mid. χράομαι, *use*. (§§ 95. N. 3: 116. N. 2.)

χρή (χράω), *it is necessary*, Impersonal, *Subj.* χρεῖ, *Opt.* χρεῖη, *Inf.* χρεῖναι, *Part.* neut. χρεών, Imperf. ἐχρήν or χρεῖν, F. χρήσει.

The compound ἀπόχρη, *it is enough*, has *Inf.* ἀποχρεῖν, Imperf. ἀπέχρη.

NOTE. The IMP. χρεῖ regularly would be χρεῖ, (§ 116. N. 2.)

The OPT. χρεῖν, and the IMP.

χεῖναι come from *χεῖω* (Ionic', XPHML (§§ 116. N. 8 : 117. N. 17.)

The PART. *χεῖων* stands for *χεῖον*. (§ 116. N. 9.)

The Imperfect *ἔχεεν* is contracted from *ἔχεον* (§ 116. N. 3). For *χεῖν*, see above (§§ 78. N. 3 : 93. N. 4 : 23. N. 3).

χρῶννυμι (XPOΩ), *color*, F. *χρώσω*, A. *ἔχρωσα*, Perf. *κέχρωκα*, Perf. Pass. *κέχρωσμαι*, A. Pass. *ἔχρώσθην*. (§§ 96. 9 : 107. N. 1 : 109. N. 1.)

χώννυμι (χώω), *heap up*, *dam*, F. *χώσω*, A. *ἔχωσα*, Perf. *κέχωκα*, Perf. Pass. *κέχωσμαι*, A. Pass. *ἔχωσθην*. (ibid.)

ψ.

ψύχω, *cool*, *ψύξω*, &c. 2 A. Pass. *ἐψύγην* (as if from *ψτγιω*).

Ω.

ώθειω (ΩΘΩ), *push*, Imperf. *έώθειον*, F. *ώθήσω* or *ώσω*, A. *έωσα*, Perf. *έωκα*, Perf. Pass. *έωσμαι*, A. Pass. *έώσθην*, F. Mid. *ώσομαι*. (§§ 96. 10 : 80. N. 2.)

ώνεομαι, *buy*, Imperf. *έωνεόμην*, Perf. Pass. *έώνημαι*, F. Mid. *ώνήσομαι*, A. Mid. (not Attic) *έωνησάμην* or *ώνησάμην*. (§ 80. N. 2.)

NOTE. In the catalogue of Anomalous Verbs, tenses of easy formation (as F. Pass.) are not generally given.

ADVERBS.

§ 119. 1. Many adverbs answering to the question *πῶς*, *HOW? IN WHAT MANNER?* are formed from adjectives, pronouns, and participles, by changing *ος* of the nominative or genitive into *ως*. E. g.

σοφῶς, *wisely*, from *σοφός*, *wise* ;

χαριέντως, *gracefully*, from *χαρίεις*, *εντος*, *graceful* ;

ἀληθίως, contracted *ἀληθῶς*, *truly*, from *ἀληθής*, *έος*, *true* ;

οὕτως, *thus*, from *οὗτος*, *this* ;

ὤντως, *indeed*, from *ὢν*, *όντος*, *being*.

2. Some adverbs of this class end in *δην* or *άδην*. Such adverbs are derived from verbs. E. g. *γράβδην*, *scratchingly*, from *γράφω*, *scratch* ; *λογάδην*, *selectedly*, from *λέγω*, *select*, *collect*. (§§ 7 : 96. 19.)

3. Some end in *δόν* or *ηδόν*. Such adverbs are derived from nouns. E. g. *ἀγεληδόν*, *in herds*, from *ἀγέλη*, *herd* ; *τετραποδηδόν*, *like a quadruped*, from *τετράπους*, *οδος*, *four-footed*.

4. Some end in *ι* or *ει*, *τι* or *τει*. E. g. *έθελοντι*, *voluntarily*, from *έθέλων*, *οντος*, *willing* ; *βαρβαριστι*, *like a barbarian*, from *βαρβαρίζω*, *act like a barbarian*.

5. Some end in ξ. E. g. *ἐναλλάξ*, *by turns, crosswise*, from *ἐναλλάσσω*, *place across*.

6. A few adverbs of this class end in *ἐνδην*. E. g. *πλουτίνδην*, *according to (his) wealth*, from *πλοῦτος*, *riches*.

§ 120. Adverbs answering to the question *πὸσάκις*, *HOW OFTEN?* end in *άκις*. Such adverbs are derived from adjectives. E. g. *συχνάκις*, *often*, from *συχρός*, *frequent*.

For the *numeral* adverbs, see above (§ 62. 4).

§ 121. 1. Adverbs answering to the question *πόθι* or *ποῦ*, *WHERE? IN WHAT PLACE?* end in *θι* or *σι(ν)*. E. g., *αὐτόθι*, *in that very spot*, from *αὐτός*.

The termination *σι(ν)* is chiefly appended to names of *towns*. It is preceded by *η* · but when the nominative singular of the noun ends (or would end) in *α* pure or *ρα*, it is preceded by *α*. E. g. *Ἀθήησι*, *at Athens*, from *Ἀθῆναι*, *Athens*; *Θεσπιᾷσι*, *at Thespiæ*, from *Θεσπιαί*, *Thespiæ*.

(1) Some adverbs of this class end in *ου* or *αχοῦ*. E. g. *αὐτοῦ*, *there*, from *αὐτός* · *πανταχοῦ*, *everywhere*, from *πᾶς*, *παντός*.

(2) Some end in *οῖ*. E. g. *Ἰσθμοῖ*, *at the Isthmus*, from *Ἰσθμός*, *Isthmus*.

(3) The following adverbs also answer to the question *WHERE?* *ἄγχι* or *ἀγχοῦ*, *ἀνεκός*, *ἄνω*, *ἐγγύς*, *ἐκός*, *ἐκεῖ*, *ἐκτός*, *ἐνδον*, *ἐνθα* or *ἐνθαδέ* or *ἐνταῦθα* (Ionic *ἐνθαῦτα*), *ἐντός*, *ἔξω*, *ἔσω*, *ἔκταρ*, *κάτω*, *πῆλας*, *πέρα* and *πέραν*, *πλησίον*, *πρόρῳ*, *πρόσω*, *τῆλε* or *τηλοῦ*, *ὠδέ*, and some others.

NOTE 1. The adverb *οἶκος*, *at home*, from *οἶκος*, *house*, takes the acute on the penult. (§ 20. N. 1.)

2. Adverbs answering to the question *πόθεν*, *WHENCE?* FROM WHAT PLACE? end in *θεν*. E. g.

Ἀθήνηθεν, *from Athens*, from *Ἀθῆναι*, *Athens*;

οὐρανόθεν, *from heaven*, from *οὐρανός*, *heaven*.

Here belongs *ἐνθεν* or *ἐνθενδε* or *ἐντεῦθεν* (Ionic *ἐνθεῦτεν*), *hence, thence, whence*.

3. Adverbs answering to the question *πόσε*, *WHITHER?* TO WHAT PLACE? end in *σε*, *δε*, or *ζε*. E. g.

ἐκεῖσε, *thither*, from *ἐκεῖ*, *there*;

οἰκόνδε, *to the house, home*, from *οἶκος*, *house*;

Θήβαζε, *to Thebes*, from *Θῆβαι*, *Thebes*.

NOTE 2. In strictness, the ending *δε* is appended to the *accusative* singular or plural of the noun.

NOTE 3. The adverbs *εἰκαδε*, *home*, and *φύγαδε*, *to flight*, imply nom. *Οἴα*, *Φτῖα*, whence accus. *εἰκα, φύγα*.

4. Adverbs answering to the question *πῇ*, **IN WHAT DIRECTION?** end in *η* or *αχῇ*. E. g.

οὐδαμῇ, *in no way*, from *οὐδαμός*, *none*;

ἄλλαχῇ, *in another direction*, from *ἄλλος*.

NOTE 4. The ending *η* becomes *η* only when the nominative of the adjective, from which such adverbs are derived, is not obsolete.

§ **122.** The following adverbs answer to the question *πότε*, **WHEN? IN WHAT TIME?** *ἀεὶ*, *αὔριον*, *ἐκάστοτε*, *ἔπειτα*, *ἐχθές* or *χθές*, *νεωστὶ*, *νύκτωρ*, *νῦν*, *ὀψέ*, *πάλαι*, *πάντοτε*, *πέρυσι*, *πρὶν*, *προχθές*, *πρώην*, *πρωῖ*, *σήμερον*, *τῆτες*, *ὑστερον*, and some others.

§ **123.** The following table exhibits the adverbs derived from *ΠΟΣ*, *ΟΜΟΣ*, *ΤΟΣ*, and *ὅς*. (§§ 73. 1 : 63. N. 2 : 71.)

Interrogative.	Indefinite.	Demonstrative.	Relative.
<i>ποῦ</i> or <i>πόθι</i> , <i>where?</i>	<i>πού</i> or <i>ποθί</i> , <i>somewhere</i>	<i>τόθι</i> , <i>here</i> , <i>in this</i> <i>place</i>	<i>οὗ</i> or <i>ὅθι</i> or <i>ὅπου</i> or <i>ὀπό-</i> <i>θι</i> , <i>where</i>
<i>πόθεν</i> , <i>whence?</i>	<i>ποθέν</i> , <i>from</i> <i>some place</i>	<i>τόθεν</i> , <i>thence</i>	<i>ὅθεν</i> or <i>ὀπό-</i> <i>θεν</i> , <i>whence</i>
<i>ποῖ</i> or <i>πούς</i> , <i>whither?</i>	<i>ποῖ</i> , <i>some-</i> <i>whither</i>	wanting	<i>οἷ</i> or <i>ὅποι</i> , <i>whither</i>
<i>πῇ</i> , <i>in what</i> <i>direction?</i>	<i>πῇ</i> , <i>in some</i> <i>direction</i>	<i>τῇ</i> or <i>τῇδε</i> or <i>ταύτῃ</i> , <i>in this</i> <i>direction</i>	<i>ᾗ</i> or <i>ὅπῃ</i> , <i>in which</i> <i>direction</i>
<i>πότε</i> , <i>when?</i>	<i>ποτέ</i> , <i>at some</i> <i>time, once</i>	<i>τότε</i> , <i>then</i>	<i>ότε</i> or <i>ὀπότε</i> <i>when</i>
<i>πῶς</i> , <i>how?</i>	<i>πῶς</i> , <i>some-</i> <i>how</i>	<i>τούς</i> or <i>ὧδε</i> or <i>οὕτως</i> , <i>thus, so</i>	<i>ὡς</i> or <i>ὁπως</i> , <i>as</i>
<i>πηνίκα</i> , <i>at</i> <i>what time?</i>	wanting	<i>τηνίκα</i> , <i>τηνικά-</i> <i>δε</i> , <i>τηνικαῦτα</i> , <i>at this or that</i> <i>time</i>	<i>ἥνίκα</i> or <i>ὀπηνίκα</i> , <i>at</i> <i>which time</i>
<i>πῆμος</i> , <i>when?</i>	wanting	<i>τῆμος</i> or <i>τη-</i> <i>μόσδε</i> or <i>τη-</i> <i>μούτος</i> , <i>then</i>	<i>ῆμος</i> or <i>ὀπῆ-</i> <i>μος</i> , <i>when</i>
wanting	wanting	<i>τέως</i> , <i>so long</i>	<i>ἕως</i> , <i>until</i>
wanting	wanting	<i>τόφρα</i> , <i>so long</i>	<i>ὅφρα</i> , <i>as long as</i>

NOTE 1. The forms *πίθι, ποθί, τίθι, ἴθι, εἰθί, αἶ, τῷς, πῆμος, τῆμος, ἤμος, τόφρα, ὄφρα*, are poetic.

Instead of *τῷς*, the poets sometimes use *ῶς*, with the acute accent.

NOTE 2. The letter *ι* is annexed to the demonstratives *ταύτη, ὅδε, οὗτος*, for the sake of emphasis. Thus, *ταυτηί, ὅδε, οὗτοςί*. (§ 70. N. 2.)

NOTE 3. Also the adverbs *διῶρα, ἰθαδί* or *ἐντιῶθιν*, and *νῦν*, take *ι*. Thus, *διερί, ἰθαδί* or *ἐνταυδί, ἐντιυθινί, νυνί*.

NOTE 4. Some of the *relative* adverbs are strengthened by *πῖρ* or *αὖν*, or by both united. E. g. *ὥς, ὥσπερ, ὥσπερ αὖν*, *as*; *ἔπου, ἐπουαὖν* *wherever*.

§ 124. 1. Some *genitives, datives, and accusatives* are used adverbially. E. g. *δημοσίῃ, publicly*, from *δημόσιος, public*; *τέλος, finally, lastly*, from *τέλος, end*.

2. Especially the *accusative singular or plural* of the *neuter* of an *adjective* is often used adverbially. E. g. *μόνον, only*, from *μόνος, alone*; *πολύ* or *πολλά, much*, from *πολύς, much*.

NOTE. In some instances, a word with the preposition, which governs it, is used adverbially. E. g. *παραχρῆμα* (*παρα χρῆμα*), *instantly*; *πρὸς ἐργον* (*πρὸς ἔργον*), *to the purpose*; *καθάπερ* (*καθ' ἑαυτὸν*), *as*.

COMPARISON OF ADVERBS.

§ 125. The *comparative* of an adverb derived from an adjective is the same with the *neuter singular* of the comparative, and the *superlative* is the same with the *neuter plural* of the superlative, of that adjective. E. g.

σοφῶς, wisely, σοφώτερον, more wisely, σοφώτατα, most wisely, from *σοφός, wise*. (§ 57.)

ἡδίοις, pleasantly, ἡδιον, more pleasantly, ἡδιστα, most pleasantly, from *ἡδύς, pleasant*. (§ 58.)

NOTE 1. Some adverbs of the *comparative* degree end in *ως*. E. g. *χαλεπῶς, χαλεπωτέρως*, from *χαλῆς*.

Superlatives in *ως* are rare.

NOTE 2. Some comparative and superlative adverbs end in *ω*, particularly when the positive ends in *ω*. E. g. *ἄνω, up, ἀνωτέρω, ἀνωτάτω*.

NOTE 3. The following adverbs are anomalous in their comparison:

ἄγχι or *ἀγχιῶ, near, ἄσσω, ἀγχιστα*. (Compare § 58. N. 1.)

ἱάς, afar, ἱκαστήρ, ἱκαστάτω. (§ 125. N. 2.)

ἴδω, within, ἰδοτήρ, ἰδοτάτω. (ibid.)

μάλα, very, μᾶλλον, more, rather, μάλιστα, very much, especially.

νύκτωρ, nightly, by night; νυκτιαίτερον, farther back in the night, that is, earlier in the morning, νυκτιαίτατα, very early in the morning.

πῖρα, farther, beyond, περαιτέρω or περαιτέρω, περαιτάτω. (ibid.)

πρὸς ἐργον, to the purpose, πρὸς ἐργαίτερον, more to the purpose, πρὸς ἐργαίτατα, very much to the purpose.

DERIVATION OF WORDS.

§ 126. All words, which cannot be proved to be derivative, must be considered as primitive.

DERIVATION OF SUBSTANTIVES.

§ 127. Substantives derived FROM OTHER SUBSTANTIVES end in

ιδης, άδης, ιάδης, ιων, ις, άς, ινη, ιώνη, patronymics :

ιον, ιδιον, άριον, ύλλιον, ύδριον, ύφριον, ιακος, ύλλος or *ύλος, ιακη, ις*, diminutives :

ιος, ιτης, ατης, ήτης, ιατης, ιώτης, ανός, ηνός, ινος, εός, α, ις, ας, ών, ωνιά, τής, τας, σσα, ισσα, appellatives.

1. PATRONYMICS, that is, names of persons derived from their parents or ancestors, end in *ιδης, αδης, ιαδης*, gen. *ου*, and *ιων* gen. *ωρος*, masculine : *ις* gen. *ιδος*, *ας* gen. *αδος*, and *ινη, ιωνη*, feminine.

(1) Patronymics from nouns in *ης* or *ας*, of the *first declension*, end in *αδης* (fem. *ας*). E. g. *Ίππότης, Ίπποτιάδης* son of *Hippotes* ; *Βορέας, Βορεάδης* son of *Boreas*.

(2) Patronymics from nouns in *ος* and *ιος*, of the *second declension*, end in *ιδης* (fem. *ις*) and *ιαδης* (fem. *ιας*) respectively. E. g. *Κρόνος, Κρονίδης* son of *Saturn* ; *Άσκληπιός, Άσκληπιιάδης* son of *Æsculapius*.

In this case, the poets often use *ιων* (fem. *ινη, ιωνη*) for *ιδης*. E. g. *Κρονίων* for *Κρονίδης* ; *Άδρηστος, Άδρηστινη* daughter of *Adrastus*.

(3) Patronymics from nouns of the *third declension* are formed by dropping *ος* of the genitive of the primitive, and annexing *ιδης* (fem. *ις*) or *ιαδης*. E. g. *Πέλοψ, πος, Πελοπίδης* son of *Pelops* ; *Φέρης, ητος, Φερητιάδης* son of *Pheres* ; *Άτλας, αντος, Άτλαντις* daughter of *Atlas*.

The poets sometimes use *ιων* for *ιδης*. E. g. *Πηλεύς, έος, Πηλείων* son of *Peleus*.

NOTE 1. The epic poets often form patronymics from nouns in *ιως*, by dropping *ος* of the Ionic genitive (§ 44. N. 2), and annexing *ιαδης, ις*. E. g. *Πηλιός, ηος, Πηληιάδης* son of *Peleus* ; *Βρισιός, ηος, Βρισητις* daughter of *Briseus*.

Feminine patronymics in *νις* are sometimes contracted in the oblique cases. E. g. *Νηριός, ηος, Νηρητις* daughter of *Nereus, Nereid*, gen. plur. *Νηρηδων*.

2. A DIMINUTIVE signifies a small thing of the kind denoted by the primitive.

Diminutives end in *ιον*, *ιδιον*, *αριον*, *υλλιον*, *υδριον*, *υφριον*, neuter : *ισκος*, *υλλος* or *υλος*, masculine : *ισκη*, *ις* gen. *ιδος*, feminine. E. g. *ἄνθρωπος*, *man*, *ἄνθρωπιον*, *a little fellow* ; *στέφανος*, *crown*, *στεφανίσκος*, *a little crown* ; *μῆραξ*, *κος*, *girl*, *μειρακιση*, *a little girl*.

NOTE 2. The first syllable of *ιδιον* is contracted with the preceding vowel. E. g. *βοῦς*, *βοῆς*, *ox*, *βοΐδιον*, *a little ox* ; *λέξις*, *word*, *λεξιδιον*, *a little word*. In this case, the ending *ιδιον* often becomes *ιδιον*.

NOTE 3. Many diminutives in *ιον* have lost their diminutive signification. E. g. *πιδιον*, *πιδιον*, *plain*.

3. National APPELLATIVES end in *ιος*, *ιτης*, *ατης*, *ητης*, *ιατης*, *ιωτης*, *ανος*, *ηνος*, *ινος*, gen. *ου*, and *ευς* gen. *εος*, masculine : *α*, *ις* gen. *ιδος*, and *ας* gen. *αδος*, feminine. E. g. *Κόρινθος*, *Corinth*, *Κορινθιος*, *a Corinthian* ; *Στάγειρα*, *Stagira*, *Σταγειρίτης*, *a Stagirit* ; *Τεγία*, *Tegea*, *Τεγιάτης*, *a Tegean*.

NOTE 4. When the nominative singular of the noun denoting the place ends (or would end) in *α* or *η*, the ending *ιος* is generally contracted with the preceding vowel. E. g. *Ἀθήναι*, *Ἀθηναίος*.

4. Nouns denoting a place, where there are many things of the same kind, end in *ων* or *ωνια*. E. g. *δάφνη*, *laurel*, *δαφνών*, *laurel-grove* ; *ρόδον*, *rose*, *ρόδωνιά*, *rose-garden*.

5. Many masculine appellatives end in *της* gen. *ου*. E. g. *πόλις*, *city*, *πολίτης*, *citizen* ; *ἵππος*, *horse*, *ἵπποτης*, *horseman*. Those in *ιτης* have the *ι* in the penult long.

Feminine appellatives of this class end in *τις*. E. g. *πολίτις*, *female citizen*.

6. Some masculine appellatives end in *ευς*. E. g. *ἵππος*, *horse*, *ἵππεύς*, *horseman*.

7. Some feminine appellatives end in *σσα* or *ισσα*. E. g. *Θραξ*, *a Thracian*, *Θραῦσσα*, *a Thracian woman* ; *βασιλεύς*, *king*, *βασιλισσα*, *queen*.

§ 128. Substantives derived FROM ADJECTIVES end in *ια*, *της* gen. *ητος*, *σύνη*, *ος* gen. *εος*, *α* gen. *ας*, and *η*. Such substantives denote the ABSTRACT of their primitives. E. g.

<i>κακία</i> , <i>vice</i>	from <i>κακός</i> , <i>wicked</i>
<i>ὀξύτης</i> , <i>sharpness</i>	“ <i>ὀξύς</i> , <i>sharp</i>
<i>δικαιοσύνη</i> , <i>justice</i>	“ <i>δίκαιος</i> , <i>just</i>
<i>βάθος</i> , <i>depth</i>	“ <i>βαθύς</i> , <i>deep</i> .

NOTE 1. If the ending *ια* be preceded by *ι* or *η*, a contraction takes place. E. g. *ἀλήθεια*, *truth*, from *ἀληθής*, *ies*, *true* ; *ἄνοια*, *folly*, from *ἄνους*, *foolish*.

The ending *ια* often becomes *ία*. E. g. *ἀμαθία* for *ἀμάθια*, *ignorance*, from *ἀμαθής*, *ignorant*.

NOTE 2. Those in *της* are always *feminine*. They are generally *paroxytone*. (§ 19. 2.)

NOTE 3. If the penult of the primitive be short, the ending *σότης* becomes *σότην*. E. g. *ιερωσότης*, *priesthood*, from *ιερός*, *sacred*.

NOTE 4. Those in *ος* are always derived from adjectives in *ος* (§ 51), by changing *ος* into *ος*.

NOTE 5. Abstract nouns in *α* or *η*, from adjectives in *ος*, are always *paroxytone* (§ 19. 2). E. g. *ἔχθρα*, *enmity*, from *ἐχθρός*, *enemy*.

§ 129. Substantives derived FROM VERBS end in *α*, *η*, *ος*, *τηρ*, *της*, *τωρ*, *εύς*, *ης*, *ας*, *σις*, *σία*, *μός*, *μα*, *μη*.

1. Verbal nouns in *α*, *η*, and *ος* gen. *ου* or *εος*, denote the **ABSTRACT** of the primitive. E. g.

<i>χαρά</i> , joy	from <i>χαίρω</i> , rejoice, (§ 96. 18)
<i>μάχη</i> , battle	“ <i>μάχομαι</i> , fight
<i>ἔλεγχος</i> , confutation	“ <i>ἐλέγχω</i> , confute
<i>πράγος</i> , thing	“ <i>πράσσω</i> , do, (§ 96. 3.)

NOTE 1. When the radical vowel is either *ε*, *α*, or *ο*, (§ 96. 19,) verbal nouns of this class (§ 129. 1) have *ο* in the penult. E. g. *λόγος*, *word*, from *λέγω*, *say*.

NOTE 2. Feminines in *σία* come from verbs in *ιω*. E. g. *βασιλία*, *sovereignty*, from *βασιλεύω*, *reign*.

2. Verbal nouns denoting the **SUBJECT** of the verb (§ 156) end in *τηρ* (fem. *τειρα*, *τρια*, *τρίς* gen. *ίδος*), *της*, *τωρ*, *εύς*, *ης* (fem. *ις* gen. *ίδος*), *ας*, and *ος* gen. *ου*. The penult of those in *τηρ*, *της*, *τωρ*, is generally like that of the perfect passive (§ 107). E. g.

<i>ἐντήρ</i> , one who draws	from <i>ἔττω</i> , draw
<i>ποιητής</i> , maker	“ <i>ποιέω</i> , make
<i>ῥήτωρ</i> , speaker	“ <i>ῥέτω</i> , speak
<i>γραφεύς</i> , writer	“ <i>γράφω</i> , write.

NOTE 3. Those in *ης*, *ας*, gen. *ου*, annex these endings to the last consonant of the verb. They are chiefly found in composition. E. g. *γεωμέτρης*, *geometer*, from *γῆα*, *earth*, and *μετρέω*, *measure*; *φυγαδοθήρας*, *hunter of fugitives*, from *φυγᾶς*, *fugitive*, and *θηράω*, *hunt*.

NOTE 4. Those in *ος* are generally found in composition. E. g. *μητροφόνος*, *a matricide*, from *μήτηρ* and *ΦΕΝΩ*.

3. Nouns denoting the ACTION of the verb end in *σις, σια, μος*. Their penult is generally like that of the perfect passive (§ 107). E. g.

ὄρασις, <i>vision</i>	from	ὄράω, <i>see</i>
εἰκασία, <i>conjecture</i>	"	εἰκάζω, <i>I conjecture</i>
διωγμός, <i>pursuit</i>	"	διώκω, <i>pursue</i> , (§ 9. 1.)

4. Nouns denoting the EFFECT of the verb end in *μα*. Their penult is generally like that of the perfect passive (§ 107). E. g.

κόμμα, *that which is cut off, piece*, from κόπτω, *cut*, (§§ 96. 2: 8. 1.)

5. Verbal nouns in *μη* sometimes denote the *action* and sometimes the *effect* of the verb. E. g. ἐπιστήμη, *knowledge*, from ἐπίσταμαι, *understand*; γραμμή, *line drawn*, from γράφω, *write*, (§ 8. 1.)

DERIVATION OF ADJECTIVES.

§ 130. Adjectives derived FROM OTHER ADJECTIVES end in *ιος, σιος, κος, ακος*. E. g. ἐλεύθερος, *free*, ἐλευθέριος, *liberal*; ἐκών, ὀντος, *willing*, ἐκούσιος, *voluntary*, (§ 12. 5;) θῆλυς, *female*, θηλυκός, *feminine*.

§ 131. Adjectives derived FROM SUBSTANTIVES end in

ιος, αιος, ειος, οιος, ὧς· ἰκός· εος, εινός, ινος· ερός, ηρός, αλέος, ηλός, ωλός· ἴμος· ἥεις, ιεις, όεις· ὠδης.

1. The endings *ιος, αιος, ειος, οιος, ὠος, ικος*, denote *belonging to or relating to*. E. g. αἰθήρ, ἑρος, *ether*, αἰθέριος, *ethereal*; Θῆβαι, *Thebes*, Θηβαῖος, *Theban*; ποιητής, *poet*, ποιητικός, *poetic*.

2. The endings *εος, εινος, ινος*, generally denote the *material* of which any thing is made. E. g. χρυσός, *gold*, χρύσιος, *golden*; δρῦς, *oak*, δρυῖνος, *oaken*.

3. The endings *ερος, ηρος, αλεος, ηλος, ωλος*, denote *quality*. E. g. τρυφή, *luxury*, τρυφερός, *luxurious*; θάρδος, *courage*, θαρράλειος, *courageous*.

4. The ending *ίμος* generally denotes *fitness*. E. g. ἰδωδή, *food*, ἰδωδίμος, *eatable*.

5. The endings *ηεις, ιεις, οεις*, generally denote *fulness*. E. g. τιμή, *value*, τιμήεις, *valuable*; χάρις, *grace*, χαρίεις, *graceful*.

6. The ending *ωδης* denotes *resemblance*. E. g. *πῦρ, fire, πυρώδης, like fire.*

§ 132. Adjectives derived FROM VERBS end in *τός, τέος, λος, νός, ης, ος, μων.*

1. Verbal adjectives in *τος* are equivalent to the perfect passive participle. E. g. *ποιέω, make, ποιητός, made.*

Frequently they imply *capableness*. E. g. *θεάομαι, see, θεατός, visible, capable of being seen.*

NOTE 1. Sometimes verbal adjectives in *τες* have an *active* signification. E. g. *καλύπτω, cover, καλυπτής, covering.*

2. Verbal adjectives in *τεος* imply *necessity, obligation, or propriety*. E. g. *ποιέω, make, ποιητέος, to be made, that must be made.*

NOTE 2. The *penult* of adjectives in *τες* and *τεος* is generally like that of the perfect passive (§ 107).

3. A few verbal adjectives end in *λος, νος*. E. g. *ΔΕΙΩ, fear, δειλός, timid, δεινός, terrible.*

4. Many adjectives are formed from verbs by annexing *ης* gen. *εος, ος* gen. *ου*, to the root. Such adjectives are generally found in composition. E. g. *ἄμαθής, ignorant, from ἀ- and μαθάνω, (§§ 96. 7 : 135. 4;) πολυλόγος, talkative, from πολύς and λέγω, (§§ 135. 1 : 96. 19.)*

5. Verbal adjectives in *μων* are *active* in their signification. E. g. *ἐπιστήμων, knowing, from ἐπίσταμαι, know.*

§ 133. A few adjectives in *ινος* are derived FROM ADVERBS. E. g. *χθές, yesterday, χθεινός, yesterday's, of yesterday.*

DERIVATION OF VERBS.

§ 134. Derivative verbs end in *άω, έω, όω, εύω, άζω, ιζω, αίνω, ύνω, σείω, ιάω.*

1. In verbs derived from nouns of the *first* and *second declension*, the verbal ending takes the place of the ending of the nominative (§§ 31. 1 : 33. 1). E. g.

τιμή, honor
κοινωνός, partaker
μισθός, wages
δίκη, justice

τιμάω, I honor
κοινωνέω, partake
μισθόω, let, hire
δικάζω, judge.

In verbs derived from nouns of the *third declension*, the ending takes the place of the termination *ος* of the genitive (§ 35. 1). But when the nominative singular ends in a vowel, or in *ς* preceded by a vowel (§ 36. 1), the verbal ending generally takes the place of the ending of the nominative. E. g.

οἰαξ, *κος*, *rudder*

οἰακίζω, *steer*

θαῦμα, *wonder*

θαυμάζω, *admire*

NOTE 1. Verbs in *εινω*, *υνω*, generally come from adjectives in *ος*, *υς* gen. *αις*, respectively. E. g. *μωρός*, *foolish*, *μωραίνω*, *act in a foolish manner*; *βαθύς*, *deep*, *βαθύνω*, *deepen*.

NOTE 2. Verbs in *σειω* express a *desire*; and are formed by annexing this ending to the root of the primitive verb. E. g. *δράω*, *do*, *δρασεῖω*, *desire to do*.

Also some verbs in *ιαω* or *αω* express a *desire*. Such verbs are derived from substantives. E. g. *στρατηγός*, *general*, *στρατηγιάω*, *desire to become a general*.

2. Some verbs are formed from nouns by changing the ending of the nominative into *ω*, and modifying the penult according to § 96. E. g. *χαλεπός*, *injurious*, *χαλέπτω*, *injure*, (§ 96. 2;) *μαλακός*, *soft*, *μαλάσσω*, *soften*, (§ 96. 3;) *ἄγγελος*, *messenger*, *ἄγγέλλω*, *announce*, (§ 96. 6;) *καθαρός*, *clean*, *καθαίρω*, *I clean*, (§ 96. 18.)

COMPOSITION OF WORDS.

§ 135. 1. When the first component part of a word is a noun of the *first* or *second declension*, its ending is dropped, and an *ο* is substituted. E. g.

μουσοποιός, *singer*

from *μουσα*, *ποιέω*

ἱεροπρεπής, *holy*

“ *ἱερός*, *πρέπω*.

But when it is a noun of the *third declension*, the termination *ος* of the genitive is dropped, and an *ο* is substituted. E. g.

παιδοτριβης, *instructor*, from *παις*, *παιδός*, *τριβω*.

NOTE 1. The *ο* is generally omitted when the root of the first component part ends in *αν*, *ι*, *ου*, *υ*. (§ 36. 1, R. 1.) E. g. *πολλοπορθος*, *city-destroying*, from *πόλις*, *πέρθω*.

NOTE 2. The *ο* is often omitted when the last component part begins with a vowel. E. g. *νιόνητος*, *newly bought*, from *νέος*, *ώνητός*.

NOTE 3. The *σ* is sometimes omitted when the root of the first component part ends in *σ*. (ibid.) E. g. *μυλάγακτος*, *producing black fruit*, from *μίλας*, *-ατος*, *καρπός*. (§ 12. 2.)

NOTE 4. When the first component part is *γῆα*, *earth*, the *σ* is changed into *ω*. E. g. *γεωγράφος*, *geographer*, from *γῆα*, *γράφω*.

2. When the first component part is a *verb*, the connecting letter is *σ* or *ι*. Sometimes *ι* becomes *σι*. E. g.

<i>μενέμαχος</i> , <i>brave</i>	from	<i>μένω</i> , <i>μάχη</i>
<i>ἀρχικέραυνος</i> , <i>thunder-ruling</i>	"	<i>ἄρχω</i> , <i>κεραυνός</i>
<i>δεξιδωρος</i> , <i>receiving presents</i>	"	<i>δέχομαι</i> , <i>δῶρον</i> , (§ 9. 2.)

NOTE 5. Sometimes *σι* drops *ι* before a vowel. E. g. *βίβλασις* (for *βιβλίσσις*, that is, *βίβ-σι-σις*), *coward*, from *βίπτω*, *ἀσπίς*. (§§ 96. 2 : 8. 2.)

3. The primitive PREPOSITIONS are the only ones with which other words are compounded. (§ 226. 1.)

These prepositions generally lose the *final* vowel, when the word, with which they are compounded, begins with a vowel; except *περί* and *πρό*. E. g.

<i>ἀν-άγω</i> , <i>lead up</i>	from	<i>ἀνά</i> , <i>ἄγω</i>
<i>ἐπ-αινέω</i> , <i>praise</i>	"	<i>ἐπί</i> , <i>αἰνέω</i>
<i>περι-έχω</i> , <i>contain</i>	"	<i>περί</i> , <i>ἔχω</i>
<i>προ-έχω</i> , <i>excel</i>	"	<i>πρό</i> , <i>ἔχω</i> .

NOTE 6. In *πρό*, the *ο* is often contracted with the following vowel. E. g. *προύχω* for *προέχω*.

NOTE 7. *Ἀμφί* often retains the *ι* before a vowel. E. g. *ἀμφίπτερον* from *ἀμφί*, *ἵπτεται*.

NOTE 8. The Epic language often drops the final vowel of a preposition even before a consonant. E. g. *ἀπ-πέμπω* for *ἀπο-πέμπω*.

4. The negative prefix *ἀ-* (called *alpha privative*) corresponds to the English prefix *un-*, or to the suffix *-less*. Before a vowel it generally becomes *ἀν-*. E. g.

<i>ἄ-σοφος</i> , <i>unwise</i>	from	<i>ἀ-</i> , <i>σοφός</i>
<i>ἄ-χρηστος</i> , <i>useless</i>	"	<i>ἀ-</i> , <i>χρηστός</i>
<i>ἀν-άξιος</i> , <i>unworthy</i>	"	<i>ἀ-</i> , <i>ἄξιος</i> .

PART III.

SYNTAX.

SUBSTANTIVE.

§ 136. 1. A substantive annexed to another substantive or to a pronoun, for the sake of explanation or emphasis, is put in the same case. E. g.

Ξέρξης βασιλεύς, *King Xerxes*. Here βασιλεύς is annexed to Ξέρξης.

Ἐμὲ τὸν Τηρέα, *Me Tereus*.

A substantive thus annexed to another substantive is said to be in **APPPOSITION** with it.

NOTE 1. Sometimes the substantive is *repeated* for the sake of emphasis. E. g. Λαοθόη θυγάτηρ Ἀλταο γίγοντος· Ἀλτιω, δὲ Διλιγισσι φιλοπολίμοισιν ἀνάσσει, *Laothōē the daughter of old Altes; of Altes who rules over the warlike Lelages*.

NOTE 2. The repeated noun (§ 136. N. 1) is, in some instances, put in the *nominative*. E. g. Ἀνδρομάχῃ, θυγάτηρ μεγαλήτορος Ἡσιτίωνος· Ἡσιτίων, δὲ Ἰναίην ὑπὸ Πλάκῃ ὑλήσσει, *Andromache the daughter of magnanimous Eëtion; Eëtion, who dwell at the foot of woody Placus*.

NOTE 3. Sometimes a substantive supplies the place of an *adjective*. E. g. Σάνη πόλις Ἑλλάς, *Sanē, a Grecian city*, where the substantive Ἑλλάς, *Greece*, stands for the adjective Ἑλληνική, *Grecian*.

REMARK. Personal or national appellatives are often accompanied by the word *άνή, man*. E. g. Βασιλεὺς άνή, *a man who is a king*, simply a king. Ἄνδρες Ἀθηναῖοι, *men of Athens*, simply Athenians.

NOTE 4. An *abstract* noun is often used for the corresponding *concrete*. E. g. Ωκεανὸν, θεῶν γίνισσι, *Oceanus, the parent of the gods*, where the abstract γίνισσι, *production*, stands for the concrete γινίστην, *producer*.

NOTE 5. The *limiting* noun, which regularly is put in the *genitive* (§ 173), sometimes stands in apposition with the limited noun. E. g. Δίκα μυαῖ εισφορά, for Δίκα μυῶν εισφορά, *a contribution of ten minæ*.

2. A substantive in apposition with *two or more* substantives is put in the *plural*. E. g.

Ἀμιστρος, Ἀρταφέρνης, καὶ Μεγαβάξης, ταγοὶ Περσῶν, *Amistres, Artaphernes, and Megabazes, leaders of the Persians*.

ADJECTIVE.

§ 137. 1. An adjective agrees with its substantive in gender, number, and case. E. g.

Ἀνὴρ σοφός, *A wise man.* Ἀνδρὸς σοφοῦ, *Of a wise man.*

Ἄνδρες σοφοί, *Wise men.* Ἀνδρῶν σοφῶν, *Of wise men.*

This rule applies also to the article, to the possessive, interrogative, indefinite, and demonstrative pronouns, and to the participle.

NOTE 1. A *feminine* substantive in the *dual* often takes a masculine adjective, article, pronoun, or participle. E. g.

Τούτῳ τῷ τέχνῳ, for Ταῦτα τὰ τέχνα, *These two arts.*

NOTE 2. Sometimes the gender of the adjective or participle has reference to the gender implied in the substantive. E. g. Ψυχὴ Θεβαίου Τυρσίου, χρύσειον σκήπτρον ἔχων, *the soul of the Theban Tiresias, holding a golden sceptre*, where the masculine ἔχων is used on account of Τυρσίου.

NOTE 3. In some instances the *gender* and *number* of the adjective or participle are determined by the noun governed by its substantive. E. g. Πτηνῶν ἀγίλαι ὑποδίσσαντις, *flocks of birds fearing*, where the masculine ὑποδίσσαντις refers to πτηνῶν, although it agrees in case with ἀγίλαι.

2. If an adjective, pronoun, or participle refers to *two or more* substantives, it is put in the *plural*. If the substantives denote *animate* beings, the adjective, pronoun, or participle, is masculine, when one of the substantives is masculine. If they denote *inanimate* beings, the adjective, &c. is generally *neuter*. E. g.

Βοῦν καὶ ἵππον καὶ κάμηλον ὅλους ὀπτούς, *An ox, a horse, and a camel, roasted whole.*

Αἶθοι τε καὶ πλίνθοι καὶ ξύλα ἀτάκτως ἐρρόιμμενα, *Stones, clay, wood, and brick, thrown together without order.*

NOTE 4. The adjective often agrees with one of the substantives. E. g. Ἄλοχοι καὶ νήπια τέκνα ποτιδύμεναι, *wives and infants expecting.*

NOTE 5. The adjective or participle is often put in the *dual*, if it refers to two substantives. E. g. Καλλίας καὶ Ἀλκιβιάδης ἤκειν ἄγοντε τὸν Προδικόν, *both Callias and Alcibiades came bringing Prodicus.*

3. A *collective* substantive in the singular often takes an adjective or participle in the plural. E. g.

Τροίην ἐλόντες Ἀργείων στόλος, *The army of the Greeks having taken Troy*. Here the plural participle *ἐλόντες* agrees with the singular substantive *στόλος*.

NOTE 6. A noun or a personal pronoun in the *dual* often takes a *participle* in the plural. E. g. *Νῶ καταβάντες*, *we both going down*.

On the other hand, a noun in the plural sometimes takes a participle in the dual, in which case only two things are meant. E. g. *Αἰγυπιοὶ κλάζοντε*, *two vultures uttering loud shrieks*.

NOTE 7. In Homer, the dual nouns *ἄσσε* and *δοῦρε* are accompanied by plural adjectives. E. g. *Ὅσσε φαεινά*, *two bright eyes*. *Ἄλκιμα δοῦρε*, *two stout spears*.

NOTE 8. The duals *δύο* and *ἄμφω* are frequently joined to plural substantives. E. g. *Δύο ψυχάι*, for *Δύο ψυχά*, *two souls*.

§ 138. 1. An adjective is often used *substantively*, the substantive, with which it agrees, being understood. E. g. *φίλος* sc. *ἄνθρω*, *A friend*.

Οἱ θνητοί, sc. *ἄνθρωποι*, *Mortals*.

2. The *neuter* singular of an adjective or participle is often equivalent to the *abstract* (§ 128) of that adjective or participle. In this case the article precedes the adjective or participle. E. g. *Τὸ καλόν*, *the beautiful, beauty*. *Τὸ μέλλον*, *the future*.

NOTE 1. *Masculine* or *feminine* adjectives often supply the place of *adverbs*. E. g. *Ζεὺς χθιζὸς ἔβη*, *Jupiter went yesterday*, where the adjective *χθιζός*, *hesternus*, is equivalent to the adverb *χθές*, *yesterday*.

So all adjectives in *αἶος* answering to the question *ποσताῖος*, *on what day?* (§ 62. 3.) E. g. *Τριταῖος ἀφίκετο*, *he came on the third day*.

NOTE 2. It has already been remarked, that the *neuter* of an adjective is often used *adverbially*. (§ 124. 1.)

ARTICLE.

§ 139. 1. In its leading signification the Greek article corresponds to the English article *the*. E. g.

Ὁ ἄνθρω, *The man*. Οἱ ἄνδρες, *The men*.

Ἡ γυνή, *The woman*. Αἱ γυναῖκες, *The women*.

Τὸ δένδρον, *The tree*. Τὰ δένδρα, *The trees*.

2. A Greek noun without the article is equivalent to the corresponding English noun with the article *a* or *an*. E. g. *ἄνθρωπος*, *a man*; *γυνή*, *a woman*; *δένδρον*, *a tree*.

3. *Proper names* very often take the article. But the article is generally omitted when the proper name is accompanied by a substantive with the article, (§ 136.) E. g.

Ὁ Ὀλυμπος, *Olympus*.

Πιττακὸς ὁ Μιτυληναῖος, *Pittacus the Mitylenian*.

NOTE 1. The article accompanies the leading character of a well-known story or anecdote. E. g. Τῷ Σεριφίῳ λήγοντι, ὅτι [Θημιστοκλῆς] οὐ δι' αὐτὸν, ἀλλὰ διὰ τὴν πόλιν εὐδοκίμοι, *to a Seriphian saying, that he [Themistocles] had become famous not through himself, but through the city*, where the article τῷ is used, because the remark of the Seriphian and the reply of Themistocles were well known in Athens.

NOTE 2. The article sometimes accompanies the second accusative after verbs signifying *to call* (§ 166). E. g. Ἐπιχειροῦσι βάλλειν τὸν Δίξιππον, ἀνακαλοῦντες τὸν προδότην, *they attempted to strike Dexippus, exclaiming, "The traitor!" not calling him a traitor*.

§ 140. 1. The article is very often *separated* from its substantive by an adjective, possessive pronoun, participle, or by a genitive depending on the substantive (§ 173). E. g.

Ὁ καλλιεπὴς Ἀγάθων, *The elegant Agathon*.

Τὸν ἐμὸν ἵππον, *My horse*.

Ὁ Θεσσαλῶν βασιλεύς, *The king of the Thessalians*.

The article is also separated by other words connected with the substantive, in which case a participle (commonly *γενόμενος* or *ὢν*) may be supplied. E. g. Τοῦ κατ' ἄστρα Ζηρός, *of Jupiter, who dwells among the stars*.

REMARK 1. Two or even three articles may stand together. E. g. Τὸ τῇ πόλει συμφέρον, *that which is profitable to the city*. Τὰ τῆς τῶν πολλῶν ψυχῆς ὄμματα, *the eyes of the souls of the majority of mankind*.

NOTE 1. In Ionic writers, the article is often separated from its substantive by the word upon which the substantive depends (§ 173). E. g. Τῶν τις στρατιωτίων, for Τῶν στρατιωτίων τις, *one of the soldiers*.

REMARK 2. Sometimes the article is separated from the word, to which it belongs, by an incidental proposition. E. g. Ἀποπαύσας τοῦ, ὅσῳι βούλονται ἵκασται, γυναῖκα ἁγισθαι, for Ἀποπαύσας τοῦ γυναῖκα ἁγισθαι, ὅσῳι βούλονται ἵκασται, *having stopped them from marrying whenever they wished*.

2. The words connected with the substantive are often placed after it, in which case the article is *repeated*. The first article however is often omitted. E. g.

Κλειγένης ὁ μικρός, *Little Cligènes*.

Τὰς ἄρας τὰς ἐτέρας, *The other seasons*.

This arrangement is more emphatic than that exhibited above (§ 140. 1).

NOTE 2. In some instances this order is inverted. E. g. Τὰ λλά τὰγαθά for Τὰγαθὰ ἑλλὰ, *the other good things*.

3. The *participle* preceded by the article is equivalent to ἐκεῖνος ὅς, *he who*, and the finite verb. E. g. Τ'οὗς πολεμήσαντας τοῖς βαρβάροις, *those who fought against the barbarians*, where τοὺς πολεμήσαντας is equivalent to ἐκείνους οἱ ἐπολέμησαν. But πολεμήσαντας τοῖς βαρβάροις would mean *having fought against the barbarians*.

NOTE 3. Hence, a participle preceded by the article is often equivalent to a *substantive*. E. g. Οἱ φιλοσοφῶντες, equivalent to Οἱ φιλόσοφοι, *the philosophers*.

NOTE 4. When the adjective stands before or after the substantive and its article, the substantive with the article involves the relative pronoun ὅς. E. g. Οὐ βάνανσον τὴν τέχνην ἐκτισάμην, equivalent to Ἡ τέχνη, ἣν ἐκτισάμην, οὐ βάνανσός ἐστιν, *the art which I possess is not low*.

4. When a noun, which has just preceded, would naturally be repeated, the article belonging to it is alone expressed. E. g. Τὸν βίον τῶν ιδιωτευόντων, ἢ τὸν τῶν τυραννεόντων, *The life of private persons, or that of those who are rulers*.

NOTE 5. In certain phrases a noun is understood after the article. The nouns which are to be understood are chiefly the following :

γῆ, *land, country*, as Εἰς τὴν ἰαντιῶν, *To their own country*.
 γνώμη, *opinion*, as Κατὰ γε τὴν ἐμήν, *In my opinion at least*.
 ὁδός, *way*, as Τὴν ταχίστην, *The quickest way*.
 πρῶγμα, *thing*, as Τὰ τῆς πόλεως, *The affairs of the state*.
 υἱός, *son*, as Ὁ Κλεινίου, *The son of Clinias*.

5. The demonstrative pronoun, and the adjective πᾶς or ἅπας, are placed either before the substantive and its article, or after the substantive. E. g.

Οὗτος ὁ ὄρνις, or Ὁ ὄρνις οὗτος, *This bird*.
 Τὸ βάρος τοῦτο, or Τοῦτο τὸ βάρος, *This burden*.
 Ἀπαντας τοὺς ἀριθμούς, or Τοὺς ἀριθμούς ἅπαντας, *All the numbers*.

The article, however, in this case is often omitted. E. g. Οὗτος ἀνὴρ, *this man*. Πάντες ἄνθρωποι, *all men*.

NOTE 6. Πᾶς, in the singular without the article often means *every, each*. E. g. Πᾶς ἀνὴρ, *every man*.

NOTE 7. Ὅλος and ἑκαστος often imitate πᾶς. E. g. Τοῦ ὁλόφους ἔλαυ, *of the whole ship*. Τὸν ἰσχυρὸν ἑκαστον, *every heavy-armed soldier*. Ἐκάστης τῆς οἰκίας, *of every house*.

NOTE 8. Τοιούτος is sometimes preceded by the article. E. g. Ἐν ταῖς τοιαύταις ἐπιμελείαις, *in such pursuits*.

NOTE 9. The article is sometimes placed before the interrogative pronoun εἰς and the pronominal adjective πῶς. E. g. Τὸ εἰς, *what is it?* Τὰ πῶς ταῦτα, *such as what?*

NOTE 10. The indefinite pronoun οὕτως is preceded by the article. E. g. Ὁ οὕτως, *such-a-one*.

§ 141. 1. An *adverb* preceded by the article is equivalent to an *adjective*. E. g. Οἱ τότε ἄνθρωποι, *the men of that time, the men who lived in those days*.

2. An *adverb* preceded by the article, without any substantive expressed, has the force of a *substantive*. E. g. Ἡ αὔριον, sc. ἡμέρα, *the morrow*.

NOTE 1. Sometimes the article does not perceptibly affect the adverb before which it is placed. E. g. Τὸ πάλαι or παλαιά, *in olden time, anciently*. Τὰ νῦν or τανῦν, *now, at the present time*. Τὸ ἀντίπα, *immediately*.

3. The *neuter singular* of the article often stands before an entire proposition. E. g. Τὸ ὁμοίως ἀμφοῖν ἀκροῦσθαι, *to hear both impartially*.

4. The *neuter singular* of the article is often placed before single words which are explained or quoted. E. g. Τὸ ὑμεῖς ὅταν εἴπω, τὴν πόλιν λέγω, *when I say you, I mean the state*. Τῷ εἶναι χρῆσθαι, καὶ τῷ χωρὶς, *to use the words εἶναι, and χωρὶς*.

NOTE 2. Sometimes the article is of the gender of the substantive which refers to the quotation. E. g. Καλὴν ἔφη παραινέειν εἶναι τὴν κατὰ δύναμιν ἔξελει, *he said, "To sacrifice to the gods according to thy power," is very good advice*, where the gender of the article before the expression κατὰ δύναμιν ἔξελει is determined by the substantive παραινέειν.

NOTE 3. In grammatical language, every word regarded as an independent object takes the gender of the name of the part of speech, to which it belongs. E. g. Ἡ ἰγώ sc. ἀνωνυμία, *the pronoun ἰγώ, I*. Ἡ ὑπὸ sc. πρόθεσις, *the preposition ὑπὸ, under*. Ὁ γάρ sc. σύνδεσμος, *the conjunction γάρ, for*.

§ 142. 1. In the Epic, Ionic, and Doric dialects, the article is very often equivalent to the *demonstrative pronoun*, or to αὐτός in the oblique cases. E. g.

Τὸν ὄνειρον, equivalent to Τοῦτον τὸν ὄνειρον, *This dream.*

Τῆς δὲ σχεδὸν ἤλθ' Ἐνσειχθων, *And the Shaker of the earth came near her.* Here τῆς is equivalent to αὐτῆς.

The Attic dialect also often uses the article in this sense, particularly in the formula ὁ μὲν ὁ δέ, *the one the other, one another.* E. g.

Ὅταν ὁ μὲν τείνῃ βίαιως, ὁ δ' ἐπαναστρέφειν δύνηται, *When the one pulls violently one way, and the other is able to pull back.*

Τοῖς μὲν προσέχοντας τὸν νοῦν, τῶν δὲ οὐδὲ τὴν φωνὴν ἀνεχόμενος, *Paying attention to some persons, but not tolerating even the voice of others.*

NOTE 1. The article is equivalent to the demonstrative pronoun, when it stands immediately before the relative *ὅς, ὅσος, or ὅσος.* E. g. Οὐδὲνός τῶν δεινὰ αἰσχύνῃ ἐστὶ φέροντα, *none of those things which bring shame.* Μισῶν τοὺς οἷός τε οὗτος, *to hate those who are like this man.*

NOTE 2. The proper name to which ὁ μὲν refers is sometimes joined with it. E. g. Ὁ μὲν αὐτὰς Ἀτύμνιον ἔξῃ δουρὶ, Ἀντίλοχος, *the one, namely, Antilochus, pierced Atymnius with the sharp spear.*

NOTE 3. Ὁ μὲν and ὁ δέ are not always opposed to each other, but, instead of one of them, another word is sometimes put. E. g. Γεωργὸς μὲν αἶς, ὁ δὲ οἰκοδόμος, *the one a husbandman, the other a builder of houses.*

NOTE 4. The second part (ὁ δέ) of the formula ὁ μὲν ὁ δέ generally refers to a person or thing different from that to which the first part (ὁ μὲν) refers.

2. In the Epic, Ionic, and Doric dialects, the article is often equivalent to the *relative pronoun.* E. g. Ὅρνις ἱερὸς, τῷ οὐρομυ φοῖνιξ, *a sacred bird, the name of which is Phœnix,* where τῷ stands for ὃ.

NOTE 5. The tragedians (Æschylus, Sophocles, Euripides) sometimes use the article in this sense.

PRONOUN.

PERSONAL PRONOUN.

§ 143. The personal pronoun of the *third person* may refer either to a person or thing different from the subject of the proposition, or to the subject of the proposition, in which it stands. E. g. (Il. 4, 533 – 5) Θρηῖκες, οἳ ἔωσαν ἀπὸ σφελων, *the Thracians who drove him away from their position,* where ἔ refers to the person driven away, and σφελων to Θρηῖκας, the antecedent of οἳ.

It often refers to the subject of the preceding proposition, if the proposition, in which it stands, is closely connected with the preceding. E. g. Ἀρῶνδεων μή τι οἱ γένηται κακόν, *fearing lest any evil should befall him*, where οἱ refers to the substantive with which ἀρῶνδεων agrees.

NOTE 1. In Homer and Herodotus the pronoun of the third person generally refers to a person or thing *different* from the subject of the proposition, in which it stands. In the Attic writers, it is generally *reflexive*, that is, it refers to the subject of the proposition, in which it stands, or of the preceding, if the second be closely connected with it.

NOTE 2. In some instances the personal pronoun of the *third person* stands for that of the *second*. E. g. (Il. 10, 398 : Herod. 3, 71.)

NOTE 3. The personal pronoun is sometimes *repeated* in the same proposition for the sake of perspicuity. E. g. Ἐμοὶ μὲν, εἰ καὶ μὴ καὶ Ἕλλήνων χθονά τι θράμμιθ', ἀλλ' οὖν ζῶντά μοι δοκίῃς λίγιν, *to us, although we have not been brought up in the land of the Greeks, nevertheless thou seemest to speak intelligible things*.

NOTE 4. The forms ἐμοῦ, ἐμοί, ἐμέ, are more *emphatic* than the corresponding enclitics μοῦ, μοί, μέ. E. g. Δός ἐμοί, *give to me*, but Δός μοι, *give me*.

After a preposition only ἐμοῦ, ἐμοί, ἐμέ are used. Except μέ in the formula πρὸς με, *to me*.

§ 144. 1. Αὐτός, in the *genitive*, *dative*, and *accusative*, without a substantive joined with it, signifies *him*, *her*, *it*, *them*. E. g.

Ὁ νόμος αὐτὸν οὐκ ἔῃ, *The law does not permit him*.

Ἐχει πρὸς αὐτοῦ τίνα γνώμην; *What does she think of him?*

NOTE 1. Αὐτός, in the abovementioned cases is sometimes used in this sense, when the noun, to which it refers, goes before in the *same* proposition. This happens when the noun is separated from the verb, upon which it depends, by intermediate clauses. E. g. Ἐγὼ μὲν οὖν βασιλῖα, ἣ πολλὰ οὕτως ἐστὶ τὰ σύμματα, ἵππερ προθυμῖται ἡμᾶς ἀπολίσαι, οὐκ οἶδα ὃ τι δι' αὐτὸν ὁμῶσαι, *now, for my part, I do not see why the king, whose resources are so great, should swear to us, if he really meant to destroy us*.

REMARK 1. Αὐτός, in the oblique cases is sometimes joined to the relative pronoun for the sake of perspicuity. E. g. Ὃν ἰ μὲν αὐτῶν, *one of whom*. Examples of this kind often occur in the Septuagint and New Testament.

2. Αὐτός, joined to a substantive, signifies *self*, *very*. In this case, it is placed either before the substantive and its article, or after the substantive. The article, however, is often omitted. E. g.

Ἰπ' αὐτὸν τοῦρανοῦ τὸν κύτταρον, *Under the very vault of heaven*.

NOTE 2. The personal pronouns ἐγώ, σύ, ἡμεῖς, ὑμεῖς, with which αὐτός is put in apposition, are very often omitted; in which case αὐτός has the appearance of these pronouns. E. g. *Αὐτοὶ ἐνδεεῖς ἐσμεν τῶν καθ' ἡμέραν, we are in want of our daily bread. Αὐτοὶ φαίνεσθε μᾶλλον τούτοις πιστεύοντες, you seem to place more confidence in these men.*

NOTE 3. Αὐτός often signifies *μόνος, alone*. E. g. *Αὐτοὶ γὰρ ἴσμεν, ποῶν ἐῖναι πάρεσιν, for we are by ourselves, and strangers have not yet come.*

REMARK 2. Αὐτός is used when a person or thing is to be opposed to any thing connected with it. E. g. *Πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν ἡρώων, αὐτοὺς δὲ ἰλάρια τῶνχι κύνισιν, and sent prematurely many brave souls of heroes to Hades, and made their bodies the prey of dogs, where αὐτούς, them, that is, the heroes, or rather, their bodies, is opposed to ψυχὰς.*

REMARK 3. Αὐτός denotes the principal person as distinguished from servants or disciples. E. g. (Aristoph. Nub. 218-19) *Τίς αὐτός ἐστίν;* MAΘ. *Σωκράτης, Who is that man?* DISC. *It is HE.* STR. *What HE?* DISC. *Socrates.*

NOTE 4. Αὐτός is often appended to the subject of a proposition containing the reflexive pronoun *ἑαυτοῦ*, for the sake of emphasis. E. g. *Παλαιστὴν νῦν παρασκευάζεται ἑαυτῷ αὐτῷ, he is preparing a combatant against himself.*

In such cases αὐτός is placed as near *ἑαυτοῦ* as possible (§ 232).

NOTE 5. Αὐτός is often used with ordinal numbers, to show that one person with others, whose number is less by one than the number implied in the ordinal, is spoken of. E. g. *Ἡμεῖς θη πρεσβυτῆς ἐς Λακεδαιμόνα ἀποκράτωρ, δέκατος αὐτός, he, with nine others, was appointed plenipotentiary to Lacedæmon, where δέκατος αὐτός is equivalent to μετ' ἄλλων ἐννέα, with nine others.*

NOTE 6. In some instances, αὐτός is equivalent to the demonstrative pronoun. E. g. *Ἀτίστω αὐτήν, I despise that (woman).*

3. Αὐτός, with the article before it, signifies *the same*. E. g.

Περὶ τῶν αὐτῶν τῆς αὐτῆς ἡμέρας οὐ ταῦτα γιγνώσκομεν, We do not have the same opinion concerning the same things on the same day.

REFLEXIVE PRONOUN.

§ 145. The reflexive pronoun refers to the subject of the proposition in which it stands, or to the subject of the preceding, if the second be closely connected with it. E. g.

Σαυτήν ἐπιδείκνυ, Show thyself.

Ζητεῖτε συμβούλους τοὺς ἄμεινον φρονούντας ὑμῶν αὐτῶν, You wish to have those for your advisers, who reason better than you.

NOTE 1. Sometimes the reflexive pronoun of the third person stands for that of the first or second. E. g. *Διὶ ἡμᾶς ἀνέρισθαι ἑαυτούς*, *we must ask ourselves*, where *ἑαυτούς* stands for *ἡμᾶς αὐτούς*. *Μέρον τὸν αὐτῆς οἶσθα*, *thou knowest thy lot*, where *αὐτῆς* stands for *σαυτῆς*.

NOTE 2. Sometimes this pronoun in the *third person dual* and *plural* stands for the *reciprocal pronoun*. E. g. *Καθ' αὐτοῖν*, for *Κατ' ἀλλήλων*, *against each other*. *Φθονοῦντες ἑαυτοῖς*, for *Φθονοῦντες ἀλλήλους*, *envying one another*.

POSSESSIVE PRONOUN.

§ 146. It has already been remarked, that the possessive pronouns are, in signification, equivalent to the genitive of the personal pronouns (§ 67). E. g.

Οἶκος ὁ σός, equivalent to *Ὁ οἶκός σου*, *Thy house*. (§ 173.)

Παῖς σός, equivalent to *Παῖς σου*, *A son of thine*. (ibid.)

NOTE 1. The possessive pronoun is sometimes used *objectively*. E. g. *Σὺς πένθει*, *my regret for thee*, not *thy regret for others*. (§ 173. N. 2.)

NOTE 2. In some instances the possessive pronoun of the *third person* is put for that of the *first* or *second*. E. g. *Φεῖν ἦεν*, for *Φεῖν ἑμαῖς*, *in my soul*.

NOTE 3. Sometimes *ίς*, *his*, stands for *σφίτερος*, *their*, and *σφίτερος* for *ίς*.

INTERROGATIVE PRONOUN.

§ 147. The interrogative pronoun *τίς* is used either in direct or in indirect questions. E. g. *Σὺ τίς εἶ;* *who art thou?* *Οἶδε τι βούλειαι*, *he knows what (it) wants*.

This head includes also the *interrogative pronominal adjectives* (§ 73). E. g. *Κατὰ πόλεως πύλας εἰσῆλθες;* *through what gates did you come in?*

NOTE 1. It is to be observed that *τίς* does not always stand at the beginning of the interrogative clause.

NOTE 2. *Τίς* is sometimes equivalent to *ποῖος*. E. g. *Τίνα αὐτὸν φήσομεν εἶναι;* *what kind of person shall we call him?*

INDEFINITE PRONOUN.

§ 148. 1. The indefinite pronoun *τίς* annexed to a substantive means *a certain*, *some*, or simply, *a*, *an*. E. g. *Ὅρνιθές τινες*, *some birds*. *Ἰμονιάν τινα*, *a well-rope*.

2. Without a substantive it means *some one*, *somebody*, *a certain one*. E. g. *Ἀντισθένην τις καλεσάτω*, *let some one call Antisthenes*.

NOTE 1. *Τῆς* is sometimes equivalent to *ἕκαστος*. E. g. *Ἐδ τῆς δόρυ θαλάσσω*, *let every one sharpen his spear well*.

NOTE 2. Sometimes *τῆς* refers to the person who speaks, and sometimes to the person addressed. E. g. *Ποῦ τῆς φύγῃ;* *where can one (that is, I) go?* *Ἦκεν τῇ κακίᾳ*, *misfortune is coming to some body that is, to thee*.

NOTE 3. *Τῆς* is often joined to adjectives of *quality* or *quantity*. E. g. *Τυνὴ ἀραισιτάτη τῆς*, *a most blooming woman*. *Φιλόπολὶς τῆς Ἰοῦ* *ὁ δαίμων*, *the god is friendly to the city*. *Πόσος τῆς;* *how great?* *Ἡμέρας ἰβδομήκοντά τινας*, *some seventy days, or, about seventy days*.

NOTE 4. *Τῆς* sometimes means *somebody*, in the sense of a *distinguished person*, a *man of consequence*, and *τι* means *something great*. E. g. *Φαίνομαι τῆς ἡμῖς*, *I seem to be some body, that is, a man of consequence*. *Ἐδοξέ τι ἱππῶν*, *he seemed to say something great*.

NOTE 5. Sometimes the poets double *τῆς*. E. g. *Ἔστι τῆς οὐ πρόσω Σπάρτης πόλιν τῆς*, *there is a certain city not far from Sparta*.

DEMONSTRATIVE PRONOUN.

§ 149. 1. *Οὗτος* and *ὅδε* regularly denote that which is *present* or *near* in place or time, or something just mentioned. E. g. *Οὗτος ὁ ἄνθρωπος*, *this man*. *Ἦδε ἡ γυνή*, *this woman*. *Ταῦτα ἀκούσας*, *hearing these things*.

NOTE 1. *Οὗτος* and *ὅδε* are sometimes equivalent to the adverbs *ἐνταῦθα*, *ἔδε*, *here*. E. g. *Αὕτη δὲ σοὶ γῆς περίοδος πάσης*. *Ὅρᾳ;* *Αἴδει μιν Ἀθῆναι*. *Here thou hast a map of the whole earth. Seest thou? Here is Athens*.

2. *Ἐκεῖνος* regularly refers to a *remote* person or thing. E. g. *Τουτονὶ γοῦν οἶδ' ἐγὼ, κάκεινονι*, *I know this one and that one*.

NOTE 2. *Ἐκεῖνος* often refers to that which immediately precedes, in which case it corresponds to the English *he*. E. g. *Ἐκεῖνος εἶχε τὸν τραγωδικὸν θρόνον*, *he had possession of the tragic throne*.

NOTE 3. Sometimes the demonstrative pronoun refers to a noun which goes before in the *same* proposition, if that noun has been separated from the governing word by intervening clauses. E. g. *Τὸν μάντιν, δὲ εἶπτο τῇ στρατῇ ταύτῃ, Μιγιστίην τὸν Ἀκαρνήνα, τοῦτον τὸν ἰππᾶντα ἐν τῶν ἱερῶν τὰ μάλιστα σφί ἐκβαίνειν, φαιρὸς ἵστι Λιονίδης ἀποτίμπων*, *it is evident that Leonidas tried to send away the soothsayer Megistias the Acarnanian, who followed this army, I mean the one who prophesied what would happen to them*.

NOTE 4. The demonstrative pronoun sometimes follows the *relative* in the *same* proposition. E. g. *Ἰνδὸν ποταμὸν, ὃς προκοδῆλους δευτέρως οὗτος ποταμῶν πάντων παρέχεται*, *the river Indus, which is the only river in the world, except one, that produces crocodiles*.

RELATIVE PRONOUN.

§ 150. 1. The relative pronoun agrees with the noun, to which it refers, in gender and number. Its case depends on the construction of the clause in which it stands. E. g.

Νεοκλείδης, ὃς ἐστὶ τυφλός, *Neoclides, who is blind.*

Μισῶ πολίτην, ὅστις ὠφελεῖν πατέρα βραδύς πέφυκε, *I hate that citizen who is slow to aid his country.*

Τῶν δώδεκα μινῶν, ἃς ἔλαβες, *Of the twelve minæ, which thou receivedst.*

The word, to which the relative refers, is called the *antecedent*.

This head includes also the *relative pronominal adjectives* (§ 73). E. g. Ἄλλοι ὅσοις μέτεστι τοῦ χρηστοῦ τρόπου, *as many others as possess a good character.*

NOTE 1. In some instances a masculine relative pronoun in the *dual* refers to a feminine noun. E. g. Ἡμῶν ἐν ἐκάστῳ δύο τινὲς εἶσιον ἰδέα ἄρχοντες καὶ ἄγοντες, οἷν ἐπόμεθα, *in each one of us there are two ideas governing and leading us, which we follow.*

NOTE 2. Sometimes the *gender* of the relative is determined by the *gender* implied in the antecedent. E. g. Τὰς Ἀθήνας, οἷ γε μὲν καὶ πατέρα τὸν ἱμὸν ὑπήξαν ἄδικα παῖνντις, *Athens, which city began first to injure me and my father, where δ refers to the inhabitants of Athens.*

NOTE 3. The relative often agrees in *gender and number* with the noun which is joined to it by a verb signifying *to call* or *name*, *to be*, *to believe*, (§ 166.) E. g. Ἀκρὴν, αἷ καλεῦνται Κληΐδες, *a promontory, which is called Cleides.* Ὁ φόβος, ἣν αἰδῶ εἵπομεν, *that kind of fear, which we called respect.*

2. If the relative refers to *two or more nouns*, it is generally put in the *plural*. If the nouns denote *animate* beings, the relative is masculine when one of the nouns is masculine. If the nouns denote *inanimate* objects, the relative is generally neuter. E. g. Αἶας καὶ Τεῦκρος, οἱ μέγιστον ἔλεγον ἔδωσαν τῆς αὐτῶν ἀνδρείας, *Ajax and Teucer, who gave the greatest proof of their valor.* Περὶ πολέμου καὶ εἰρήνης, ἃ μέγιστην ἔχει δύναμιν, *concerning war and peace, which have very great power.*

NOTE 4. The relative often agrees in *gender* with one

of the nouns to which it refers. E. g. Ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν, κ. τ. λ., *being delivered from wars, dangers, and trouble, to which, &c.*

3. The relative is often put in the *plural*, when it refers to a *collective* noun in the singular. E. g. Λεῖπε λαὸν οὗς τάφρος ἔρυκεν, *he left the people, whom the ditch kept back.* Πᾶς τις ὅμνυσι, οἷς ὀφείλω, *every one, to whom I happen to owe money, swears.*

REMARK. The relative is put in the plural also when it refers to a whole class of persons or things implied in a singular antecedent. E. g. Ἄνθρωποι, αὐτοῦργός, οἵπερ σῶζουσι γῆν, *a man of the working class, which class are the safety of the land.*

NOTE 5. The relative in the *singular* often refers to an antecedent in the *plural*, when one of the persons or things contained in that antecedent is meant. E. g. Οἶνός σε τρώει μελιδῆς, ὃς τε καὶ ἄλλους βλάπτει, ὃς ἂν μιν χαρδὸν ἔλη, *sweet wine affects thee, which injures whoever else takes it freely,* where ὃς refers to any person contained in ἄλλους.

4. The proposition containing the relative is often placed before the proposition which contains the antecedent, when the leading idea of the whole period is contained in the former. This is called *inversion*. E. g. Οὐς ἂν τῶν λόγων ἀλγῶ κλύων, τοῦςδε καὶ πράσσειν σιγῶ, *I do not dare to do those things, which it gives me pain to hear.* Μείζον' ὅστις ἀντὶ τῆς αὐτοῦ πατρὸς φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω, *whoever thinks that he has a dearer friend than his own country, him I call a contemptible man.*

This *inversion* often takes place also for the sake of emphasis.

NOTE 6. This remark applies also to the *relative adverbs*. (§ 123.) E. g. Οἱ δ' ὅτε δὴ ῥ' ἴκανον, ὅθι σκοπὸν Ἑκτορὸς ἔκταν, ἐνθ' Ὀδυσσεὺς μὲν ἔρυξε ὤκείας ἵππους, *and when they came there where they had killed the spy of Hector, then Ulysses stopped the swift horses.*

5. The antecedent is often *omitted*, when it is either a general word (χρῆμα, πράγμα, οὗτος, ἐκεῖνος), or one which can be easily supplied from the context. E. g. Ἄ βούλεσθε λέγοντες, *saying what you like*, where ἃ refers to πράγματα governed by λέγοντες. Τὸ μέγεθος, ὑπὲρ ὧν συνεληλύθαμεν, *the magnitude of the business, for which we are assembled.*

So in the formula Εἰσὶν οἱ λέγουσιν, *there are who say.*

NOTE 7. In some instances the antecedent is *implied in a possessive pronoun*. E. g. Ἀνανδρία τῇ ἡμετέρῃ, οὔτινές σε οὐ διευώσαμεν, *through the cowardice of us, who did not save thee*, where ἡμετέρῃ is equivalent to ἡμῶν, to which the relative οὔτινές in reality refers.

§ 151. 1. In general, when the relative would naturally be put in the accusative, it is put in the genitive or dative, according as the antecedent is in the genitive or dative. This is called **ATTRACTION**. E. g.

Ἐκ τούτων, ὧν λέγει, *From these things, which he says.*

Here ὧν stands for the accusative ἃ after λέγει. (§ 163. 1.)

Ἐν αὐτοῖς οἷς ἐπαγγέλλονται, *In those things which they profess.* Here οἷς stands for ἃ after ἐπαγγέλλονται. (ibid.)

REMARK 1. If the antecedent be a demonstrative pronoun, this pronoun is generally omitted (§ 150. 5), and the relative takes its case. E. g. Στέργοντας οἷς ἂν ἔχωμεν, for Στέργοντας ἐκείνοις, ἃ ἂν ἔχωμεν, *being satisfied with what we have.* Ἐξίμεν ἐξ ὧν τυγχάνομεν ἔχοντες, for Ἐξ ἐκείνων, ἃ τυγχάνομεν ἔχοντες, *we go away from those possessions which we happen to have.*

REMARK 2. In attraction the noun joined to the relative pronoun by a verb signifying *to call, to be, to believe*, (§ 166,) also takes the case of the relative. E. g. Τούτων, ὧν σὺ δεσποίνῳν καλεῖς, for Τούτων, αἷς σὺ δεσποίνας καλεῖς, *of these, whom thou callest mistresses.*

NOTE 1. In some instances the relative, even when it would be in the *nominative*, is attracted by the antecedent. E. g. (Herod. 1; 78) Οὐδὲν καὶ εἰδότες τῶν ἢ περὶ Σάρδεις, for Οὐδὲν καὶ εἰδότες ἐκείνων ἃ ἢ περὶ Σάρδεις, *as yet knowing nothing of what happened in Sardes.*

REMARK 3. The nominative of the pronominal οἷος is often attracted by the antecedent. E. g. Πρὸς ἀνδρας πολμηροὺς, οἷους καὶ Ἀθηναίους, *to daring men, such as the Athenians are*, where οἷους καὶ Ἀθηναίους stands for οἷος καὶ Ἀθηναῖοι τίσι.

REMARK 4. In some instances the personal pronoun, connected with οἷος, remains in the nominative, though οἷος has been attracted by its antecedent. E. g. Νεανίας δὲ, οἷους σὺ, διαδιδραπέτας, *but young men, like thee, decamping*, where οἷους σὺ stands for οἷος σὺ εἶ.

REMARK 5. Ἠλίος sometimes imitates οἷος (§ 151. R. 3). E. g. Ἐπεὶ δύσιν τοῖσιν ἡλίουςι νῆψ, *that is a hard thing to men of our years*, where ἡλίουςι νῆψ stands for ἡλίους νῆψ ἵσμεν.

NOTE 2. *Relative adverbs* (§ 123) also are attracted by the word to which they refer. E. g. Ἐκ γῆς, ὅθεν προύκειτο, *from the place where it lay*, where ὅθεν stands for ὅθι or ὅπου.

2. On the other hand, the antecedent is sometimes put in the case of its relative. E. g.

Μελέαγρος τὰς μὲν τιμὰς αὔς ἔλαβε φανεραί, *The honors which Meleager received are well known*, where τὰς τιμὰς stands for αἱ τιμαί.

Οὐκ οἶσθα μοίρας ἧς τεχτῆρ' αὐτὴν χρεών; *Knowest thou not the fate which she must meet?* for μοίραν ἧς.

NOTE 3. The same is true of *relative adverbs*. E. g. Ἄλλοσε ὅποι ἂν ἀφίκη ἀγαπήσουσί σε, *they will love thee in other places whither thou mayest go*, where ἄλλοσε stands for ἄλλοθι or ἄλλαχού.

3. Very frequently, in case of attraction, the antecedent is put after its relative. E. g.

Κατασκευάζοντα ἧς ἄρχοι χώρας, *for Κατασκευάζοντα τὴν χώραν, ἧς ἄρχοι, Improving the country, which he governed.*

REMARK 6. Frequently the principal words are attracted by, and placed after, the relative. E. g. Οἴχεται φεύγων, ὃν ἦγες μάρτυρα, *for Ὁ μάρτυς, ὃν ἦγες, οἴχεται φεύγων, the witness whom you brought has decamped.* Οἱ παλαιοὶ ἐκεῖνοι, ὧν ὀνόματα μέγιστα λέγεται ἐπὶ σοφίᾳ, Πιττακοῦ τε καὶ Βίαντος, *those ancient persons, Pittacus and Bias, who are renowned for wisdom*, where ὧν attracts only the proper names.

REMARK 7. The antecedent may be placed after its relative even when apparently no attraction takes place. E. g. Ἀποφύγοις ἂν ἥτιν' ἂν βούλῃ δίκην, *you can get clear in any lawsuit you please.*

NOTE 4. Sometimes only the adjective belonging to the antecedent is placed after the relative. E. g. Λόγους ἀκουσον, οὓς σοι δυστυχεῖς ἤκω φέρων, *for Λόγους ἀκουσον δυστυχεῖς, οὓς σοι ἤκω φέρων, hear the melancholy news which I have brought to thee.*

§ 152. The relative pronoun often stands for the *demonstrative pronoun*, especially in the Epic language. E. g. Πάτροκλον κλαίωμεν· ὃ γάρ γερας ἐστὶ θανόντων, *let us mourn Patroclus, for this (that is, to mourn) is honor to the dead.*

So in the formula ὅς μὲν.... ὅς δέ, equivalent to ὁ μὲν.... ὁ δέ, (§ 142 1.)

So in the formula *Καὶ ὅς*, for *Καὶ οὗτος*. E. g. *Καὶ ὅς, ἀμβώσας μέγα, ἀναθρόσκει*, and he, uttering a loud cry, jumps up.

So in the formula *Ἡδ' ὅς*, said he, used parenthetically.

NOTE 1. Frequently the relative is *apparently* put for the demonstrative. E. g. (Il. 10, 314, et seq.) *Ἦν δέ τις ἐν Τρώεσσι Δόλων, Εὐμήδεος υἱός, ὅς ὅα τότε Τρωσὶν τε καὶ Ἑκτορι μῦθον ἔειπεν*, there was among the Trojans a certain Dolon, son of Eumēdes, that man, I say, spoke to the Trojans and to Hector.

NOTE 2. This rule (§ 152) applies also to the relative adverb *ὡς*. (§ 123. N. 1.)

§ 153. The relative often stands for the interrogative *τίς*, but only in *indirect* interrogations. E. g. *Θράζει τῷ ναυκλήρῳ ὅστις ἐστί*, he declares to the captain of the vessel who he is.

NOTE. *Ὅστις* is particularly used when the person, who is asked, repeats the question before he answers it. E. g. (Aristoph. Nub. 1496) *Ἀνθρώπε, τί ποιεῖς; ΣΤΡ. Ὁ τι ποιῶ; Μαν, what are you doing? STR. What am I doing?*

§ 154. Frequently the relative has the force of the conjunction *ἵνα*, in order that, that. E. g. *Πρὸςβείαν πέμπειν, ἥτις ταῦτ' ἐρεῖ*, to send an embassy to say these things.

RECIPROCAL PRONOUN.

§ 155. The reciprocal pronoun regularly refers to the subject of the proposition in which it stands, which subject is either in the dual or plural. E. g. *Τοιαῦτα πρὸς ἀλλήλους ἀγόρευον*, such things were they saying to one another.

NOTE. Sometimes *ἀλλήλων* stands for *ἑαυτῶν*. E. g. *Διέφθικαν ἀλλήλους*, they destroyed themselves, that is, each destroyed himself.

SUBJECT AND PREDICATE.

§ 156. 1. The *subject* of a proposition is that of which any thing is affirmed. The *predicate* is that which is affirmed of the subject. E. g. *Ἀλκιβιάδης εἶπεν*, Alcibiades said, where *Ἀλκιβιάδης* is the subject of the proposition, and *εἶπεν*, the predicate. *Ἐγὼ ἄτολμός εἰμι*, I am timid, where *ἐγὼ* is the subject, and *ἄτολμός εἰμι*, the predicate.

2. The subject is either *grammatical* or *logical*.

The grammatical subject is either a substantive or some word standing for a substantive.

The logical subject consists of the grammatical subject with the words connected with it. E. g. in the proposition *Ἀκούσας ταῦτα ὁ Κῦρος ἐπειθeto*, *Cyrus, hearing these things, was persuaded*, *Κῦρος* is the grammatical, and *ἀκούσας ταῦτα ὁ Κῦρος*, the logical subject.

§ 157. 1. The SUBJECT OF A FINITE VERB is put in the nominative.

A finite verb agrees with its subject-nominative in number and person. E. g.

Ἐγὼ λέγω, *I say*.

Σὺ λέγεις, *Thou sayest*.

Ἐκεῖνος λέγει, *He says*.

2. The nominative of the *neuter plural* very often takes the verb in the singular. E. g.

Τὰ στρατεύματα ἀγωνίζεται, *The armies are fighting*.

Ταῦτα ἐγένετο, *These things happened*.

NOTE 1. Sometimes masculines and feminines dual or plural take the verb in the singular. E. g. *Ξανθαὶ κόμαι κατεινόθιν ἄμυν*, *her auburn hair was flowing over her shoulders*. *Ἡμῖν οὐκ ἔστι κέρυ' ἐν φεμίδος δούλῳ παραρρίπτουσι τοῖς θιωμένοις*, *we do not exhibit two slaves throwing nuts out of a basket to the spectators*.

So in the phrase *Ἔστιν ὃς*, (§ 150. 5,) *there are who*.

3. If the verb belongs to more than one subject, it is put in the *plural* and in the chief person. The chief person is the first with respect to the second or third, and the second with respect to the third. E. g.

Τότε μητιώοντο Ποσειδάων καὶ Ἀπόλλων τείχος ἀμαλδῦναι, *Then Neptune and Apollo resolved to demolish the wall*.

NOTE 2. Frequently the verb agrees in number with one of the substantives, and especially with that which stands nearest to it. E. g. *Σὺν δ' Εὐρώς τε Νότος τ' ἔπρσσε*, *Ζέφυρός τε θυσαῖς, καὶ Βορέης*, *Eurus and Notus rushed together, the blustering Zephyrus and Boreas*.

REMARK 1. The verb is often put in the *dual*, if it belongs to two substantives in the singular. E. g. *Ἡ λυροποικὴ καὶ ἡ κιθαριστικὴ πολὺ διαφέρειτον ἀλλήλων*, *the art of making lyres, and the art of playing on the harp, differ much from each other*.

NOTE 3. When the substantives are connected by the conjunction *ἢ*, or, the verb is put either in the plural or in the singular. E. g. *Εἰ δέ κ' Ἀρης ἄρχωσι μάχης, ἢ Φοῖβος Ἀπόλλων, but if Mars commence the fight, or Phæbus Apollo. Ὅν πεν ἐγὼ ἀγάγω, ἢ ἄλλος Ἀχαιῶν, whom I or any other of the Achæans may bring.*

4. A collective noun in the singular very often has the verb in the plural. E. g.

Τὸ πλῆθος οἴονται, The multitude think.

Φάσαν ἡ πληθύς, The multitude spake.

This rule applies also to the pronominal adjectives *ἕκαστος* and *ἄλλος*. E. g. *Ἑμὲλλον λάξυσθαι ὁρχηδὸν ἕκαστος δέκα δραχμαίς, each person was to have for his share ten drachmæ.*

NOTE 4. A noun in the *dual* often takes a plural verb. E. g. *Σφὲ σαώσετε, you two will save.*

On the other hand, a noun in the plural takes a verb in the dual, when only two persons or things are meant. E. g. (Il. 3, 278-9) *Οἱ τίνυσθον, you two who punish*, where *οἱ* refers to Pluto and Proserpine.

NOTE 5. The nominatives *ἐγώ*, *σύ*, *ἡμεῖς*, are of the first person; *σύ*, *σφῶ*, *ὑμεῖς*, are of the second person; all other nominatives are of the third person.

The nominatives of the first and second person are usually not expressed, except when emphasis is required.

NOTE 6. The verb which agrees with the *relative pronoun* is in the first or second person, according as the antecedent is of the first or of the second person. E. g. *Ἡμῖν οὐ θύετε, αἵτινες τηροῦμεν ὑμᾶς, you do not sacrifice to us, who preserve you. Ἀμίτρητ' Ἀήρ, ὅς ἔχεις τὴν γῆν μετίωρον, O thou immeasurable Air! who holdest the earth suspended.*

So when the antecedent is implied in a possessive pronoun (§ 150. N. 7). E. g. *Ἀνανδρία τῇ ἡμετέρᾳ, οἵτινές σε οὐ διεσώσαμεν, through the cowardice of us, who did not save thee.*

REMARK 2. Any noun which is in apposition with the omitted personal pronoun (§§ 136 : 157. N. 5) of the first person, may have the verb in the first person. E. g. *Θημιστοκλῆς ἥ κ' ἐκ παρὰ σί, I, Themistocles, have come to thee.*

NOTE 7. Sometimes the verb agrees in number with the nominative in the predicate (§ 160. 1). This takes place chiefly when the nominative in the predicate precedes the verb. E. g. *Ἴδομεν δύο λόφω ἢ Ἴδομιν ὑψηλῶ, equivalent to ἡ Ἴδομιν ἐστὶ δύο λόφω ὑψηλῶ, Idomene is two high hills.*

NOTE 8. The *third person* of a verb is often found without a subject,

(1) When any thing general and indefinite is expressed. E. g. Οὐδέ κεν ἔνθα τίον γε μένος καὶ χεῖρας ὄνοιτο, sc. τις, *even here no one would find fault with thy valor and strength* λέγουσι or φασί sc. ἄνθρωποι, *they say*.

Frequently the word *πρᾶγμα* is to be supplied. E. g. Δηλώσεται, *the thing will show itself*. Οὕτως ἔχει, *it is so*. Πολυῶν δεῖ, *it wants much, far from it*. Δεῖξει δὴ τάχα, *the event will soon show*.

(2) When the verb indicates the employment of any person, the word denoting that person is generally omitted. E. g. Ἐκήρυξε τοῖς Ἕλλησι παρασκευάσασθαι, sc. ὁ κήρυξ, *the herald proclaimed to the Greeks to prepare themselves*. Τὸν νόμον ὑμῖν αὐτὸν ἀναγνώσεται, sc. ὁ γραμματεὺς, *the secretary shall read to you the law itself*.

(3) Frequently the verb is changed into the *third person singular passive*, and its subject-nominative into the dative (§ 206. 2). E. g. Τοῖς πολεμίοις εὐτύχηται, for Οἱ πολέμιοι εὐτυχήκασι, *the enemy have succeeded*. Καλῶς σοι ἀπεκρίθη, for Καλῶς ἀπεκρίσσο, *thou hadst answered well*.

(4) The subject of verbs denoting the state of the *weather* or the operations of *nature* is not expressed. E. g. ῥεῖ, *it rains*. Νίφει, *it snows*. Ἐσείσῃ, *there was an earthquake*. Συσκοτάζει, *it grows dark*.

NOTE 9. Frequently the subject of a proposition becomes the immediate object (§ 163. 1) of the verb of the preceding proposition. E. g. Φέρε νῦν ἀθρήσω πρῶτον τοῦτον, ὃ τι δρᾷ, for Φέρε νῦν ἀθρήσω, ὃ τι δρᾷ οὗτος, *now let me see first what this fellow here is doing*.

NOTE 10. The verb *εἶμι*, *am*, is very often omitted, but chiefly when it is a copula (§ 160. 1). E. g. Ἦρα ἀπέναι, sc. ἐστὶ, *it is time to go*.

REMARK 3. Other verbs also may be omitted, but only when they can be supplied from the context.

NOTE 11. The nominative is often used for the *vocative*. E. g. φίλος, for φίλε, *friend*.

§ 158. 1. The SUBJECT OF THE INFINITIVE MOOD is put in the accusative. E. g.

Βούλεσθε αὐτὸν ἐλθεῖν; *Do you wish him to come?* Here the accusative αὐτὸν is the subject of the infinitive ἐλθεῖν. Εἶναι θεοὺς ἐνόμιζεν, *He believed that there are gods*. Φασὶν αὐτὸν βασιλεύειν, *They say that he reigns*.

2. The subject of the infinitive is *not expressed* when it is the same with the *subject* of the preceding proposition. E. g.

Οἶμαι εὕρηκέναι, *I think I have found.* Here the subject (μέ) of εὕρηκέναι is not expressed because it refers to the subject (ἐγώ) of οἶμαι.

Τυφλὸς γινῶναι δοκεῖ τοῦτο, *A blind man seems to know this.*

Ἐπιθυμῶ ἀπομερμηρῖσαι, *I wish to doze.*

NOTE 1. Sometimes the accusative of the *personal* or *reflexive* pronoun is expressed before the infinitive, contrary to the preceding rule (§ 158. 2). E. g. Ἐμὶ φημι ληλασμένον ἵμιναι ἀλκῆς, *I say that I have forgotten my valor.*

NOTE 2. The subject of the infinitive is frequently put in the case of the subject of the preceding independent proposition. This takes place chiefly when both subjects refer to the same person or thing. E. g.

Νομίζεις ἡμᾶς μὲν ἀνέξασθαι σου, αὐτὸς δὲ τυπτήσῃς;
Dost thou imagine that we shall tolerate thee, and that thou canst strike? Here αὐτὸς stands for σαντόν.

Ἐμὶ οὔτε σθ' ὑμῖν εἰσόσῃς, ὑμεῖς δὲ νεμεῖσθαι; *Do you think that I shall contribute, but that you will enjoy the contribution?* Here ὑμεῖς stands for ὑμᾶς.

So Ἐφησθα Κρονίωνι οἷη λοιγὸν ἀμῦναι, *thou saidst that thou alone avertedst destruction from the son of Saturn.* Here οἷη stands for οἷαν agreeing with σέ understood.

NOTE 3. Frequently the subject of the infinitive is wanting even when it is *different* from that of the preceding independent proposition. E. g. Πημοναῖσι κάμπτομαι, πάσχειν ἀλγεωναῖσιν, *I am afflicted with sufferings painful to endure*, where the subject of πάσχειν (τινὰ understood) is different from that of κάμπτομαι. (See also § 219. N. 3.)

3. The subject of the infinitive is *not expressed* also when it is the same with the *object* of the preceding proposition. E. g.

Ἔδεῖτο αὐτῶν βοηθεῖν ἐμοί, *He prayed them to aid me.*

Here the subject (αὐτούς) is not expressed, because it refers to the object (αὐτῶν) of ἔδεῖτο (§ 181).

Παρήγγειλεν ἡμῖν καθεύδειν, *He commanded us to sleep.*

Here the subject (ἡμᾶς) of καθεύδειν is omitted because it is the same with the object (ἡμῖν) of παρήγγειλεν (§ 196. 2).

Ἄνδρες δύω κελύομεν ἀλλήλων πειρηθῆναι, *We request*

two men to try each other's skill. In such instances the accusative denoting the object of the verb (§ 163) must not be mistaken for the subject of the infinitive.

NOTE 4. A *participle* agreeing with the omitted subject of the infinitive is very often put in the *accusative*. E. g. Ἐγὼ ὑμῶν δέομαι καταψηφίσασθαι Θεομνήστον, ἐνθυμούμενους, οἳ οὐκ ἂν γένοιτο τούτου μείζων ἁγών μοι, *I beseech you to condemn Theomnestus, when you consider that I could not have had a severer trial than this.* Ξενίᾳ ἤκειν παρήγγειλε, λαβόντα τοὺς ἄνδρας, *he requested Xenias to take the men and come.* (§ 158. 3.)

NOTE 5. When the infinitive has the force of a neuter substantive (§§ 159. 2: 221), its subject is frequently omitted, in which case the accusative of τις or αὐτός is to be supplied. E. g. Δρᾷν ταῦτα χρή, sc. τινὰ, *one must do these things.*

§ 159. 1. In general, any word or clause may be the subject of a proposition. E. g.

ΦΙΛΟ μέν ἐστιν ἀρχὴ τοῦ κακοῦ, *The word ΦΙΛΟ indeed is the beginning of the evil.*

2. Particularly, the subject of a proposition may be an *infinitive* with the words connected with it. E. g.

Πρόχειρόν ἐστιν ἐπαινέσαι τὴν ἀρετὴν, *It is easy to praise virtue.* Here ἐπαινέσαι τὴν ἀρετὴν is the subject of the proposition.

NOTE 1. The subject of δεῖ, δοκεῖ, ἐνδέχεται, πρέπει, προσήκει, συμβαίνει, χρή, and some others, is generally an infinitive. E. g.

Δεῖ ἐμὲ λέγειν, *I must say, or It is necessary that I should say.* Here ἐμὲ λέγειν is the subject of δεῖ.

NOTE 2. Verbs, of which the subject is an infinitive are called **IMPERSONAL**. Such verbs must not be confounded with those, of which the subject is not expressed (§ 157. N. 8).

3. The subject of an *infinitive* is frequently another infinitive with the words connected with it. E. g. Οὐ φησι χρῆναι τοὺς νέους τὴν γλῶσσαν ἀσκεῖν, *he says that young men ought not to exercise the tongue,* where τοὺς νέους τὴν γλῶσσαν ἀσκεῖν is the subject of χρῆναι (§ 159. N. 1, 2).

§ 160. 1. The **PREDICATE**, like the subject (§ 156. 2), is either *grammatical* or *logical*

The grammatical predicate is either a verb alone, or a verb (commonly a verb signifying *to be*, *to be called*), and a substantive, adjective, pronoun, or participle. In the latter case, the verb is called the *copula*.

The logical predicate consists of the grammatical predicate with the words connected with it. E. g. Ἦν Κανδαύλης τύραννος Σαρδίων, *Candaules was king of Sardes*, where Ἦν τύραννος is the grammatical, and Ἦν τύραννος Σαρδίων, the logical predicate.

2. A substantive in the predicate is put in the same case as the subject when it refers to the same person or thing. (§ 136.) E. g.

Ἐγὼ εἰμι Πλοῦτος, *I am Plutus*. Here Πλοῦτος agrees in case with ἐγώ.

Ἦν Κανδαύλης τύραννος Σαρδίων, *Candaules was king of Sardes*. Here τύραννος in the predicate agrees with the subject Κανδαύλης in case.

3. The gender, number, and case of an adjective, standing in the predicate, and referring to the subject, are determined by § 137. E. g.

Ἐγὼ ἀθάνατος εἰμι, *I am immortal*.

Βούλειθε αὐτὸν γενέσθαι σοφόν; *Do you wish him to become wise?*

NOTE 1. When the subject is any word but a nominative (§ 159), the adjective or pronoun in the predicate is *neuter* (commonly *neuter singular*). E. g. Οὐ δίκαιόν ἐστι τοὺς κρείττους τῶν ἥτιόνων ἄρχειν, *it is not right, that the stronger should rule the weaker*.

NOTE 2. Frequently a *neuter* adjective in the predicate refers to a masculine or feminine noun. E. g. Φιλολκτιστον γυνή ἐστι, *woman is a very tender-hearted thing*.

In such cases, the word *πρᾶγμα* is sometimes expressed. E. g. Γυναῖκα δ' εἶναι πρᾶγμ' ἔφη νουβυστικόν, *but woman, he said, is a prudent thing*.

§ 161. 1. When the subject of the infinitive is not expressed (§ 158. 2, 3), the substantive or adjective, standing in the predicate and referring to the omitted subject, is generally put in the case, in which the subject has already appeared. E. g.

ὤχρὰ εἶναι δοκεῖς, *Thou seemest to be pale*. Here the adjective is put in the nominative on account of σὺ with which δοκεῖς agrees (§ 157. N. 5).

Κύρου ἐδίοντο προθυμοτάτου γενέθαι, *They besought Cyrus to be very eager.*

Διακελεύσομαι τοῖς ἰούσιν εἶναι προθυμοτάτοις, *I will command those who go to be very eager.*

NOTE. This construction (§ 161. 1) may take place also when the infinitive has the article before it (§ 221). E. g. Ὁ Αἰσχύλος πάλιν ἀπυσι δῆλαδι, διὰ τὸ συνειδὲς εἶναι, *Æschylus returns home because he is wise.*

It takes place also when the infinitive comes after the particle ὅτι (§ 220).

Also when the infinitive depends on a participle (§ 219). E. g. Πολλοὶ τῶν πρεσποισησάμενων εἶναι σοφιστῶν, for Πολλοὶ ἐκείνων οἱ πρεσποιήσαντο εἶναι σοφισταί, *many of those who pretended to be sophists*, (§ 140. 3.)

2. When a proposition is made the subject of another proposition (§ 159. 2, 3), the substantive, adjective, or participle in the predicate or subject of the former proposition is often put in the case of the noun which is in the predicate of the latter. E. g. Ἐφ' ἧμῖν ἔσται τὸ ἐπιεικέσι καὶ φαύλοις εἶναι, for Τὸ ἡμᾶς ἐπιεικέσι καὶ φαύλους εἶναι ἔσται ἐφ' ἡμῖν, *to be respectable or worthless will depend upon us*, where the proposition τὸ ἐπιεικέσι εἶναι is the subject, and ἐφ' ἡμῖν ἔσται, the predicate.

In such cases the predicate always precedes the subject. Further, this takes place only when the attracting word in the predicate is in the *dative*.

OBJECT.

§ 162. 1. That on which an action is exerted, or to which it refers, is called the *object*.

The object is put in the *accusative, genitive, or dative*.

2. Participles and verbal adjectives in *τεον* (§ 132. 2) are followed by the same case as the verb from which they are derived.

For examples, see below.

NOTE 1. The verbal in *τεον* with *ἔσσι* (expressed or understood) represents *δεῖ* (§ 159. N. 1) and the infinitive *active* or *middle* of the verb from which it is derived. E. g.

ἀκούω, *hear*, ἀκουστέον equivalent to *δεῖ ἀκούειν*, *one must hear*.

μιμέομαι, *imitate*, μιμητέον equivalent to *δεῖ μιμεῖσθαι*, *one must imitate*.

In some instances it represents *δεῖ* and the infinitive *passive*. E. g. ἡττιόμαι, *am surpassed*, ἡττητέον, *one must be surpassed*.

NOTE 2. The *neuter plural* of the verbal adjective in *τεον* is often used instead of the singular. E. g. *ἀκουστιά* for *ἀκουστήον*.

3. Any word or clause may be the object of a verb. E. g. *Κῦρος ἐκείνῳ δῶρα ἔδωκε, ἵππον χρυσοχάλινον, καὶ στρεπτὸν χρυσοῦν, καὶ τὴν χώραν μηκέτι ἀρπάξεσθαι*, *Cyrus gave him presents, a horse with a golden bridle, a golden necklace, and that the country should no longer be plundered*, where the proposition *τὴν χώραν μηκέτι ἀρπάξεσθαι* is one of the objects of *ἔδωκε*.

ACCUSATIVE.

§ 163. 1. The immediate object of a transitive VERB is put in the accusative. E. g.

Ταῦτα ποιοῶ, I do these things.

Ποιήσας ταῦτα, Having done these things. (§ 162. 2.)

Ποιητέον ταῦτα, One must do these things. (ibid.)

2. Many verbs, which are intransitive in English, are transitive in Greek. E. g. *Ἀθανάτους ἀλιτέσθαι, to sin against the immortals.*

Verbs of this class are *ἀλιταίνω, ἀποδιδράσκω, δορυφορέω, ἐπιορκέω, ὀμνυμι, ἐπιτροπτεύω, λανθάνω*, and many others.

§ 164. The accusative of a substantive is often joined to a verb of which it denotes the *abstract* idea. (§ 129.) In this case the accusative is generally accompanied by an adjective. E. g.

Πεσεῖν πτώματ' οὐκ ἀνασχετὰ, To fall an insupportable fall.

Ἦιξαν δρόμημα δεινόν, They rushed furiously.

So in English, *To die the death of the righteous. To run a race.*

NOTE 1. A substantive is, in the poets, often joined to a verb signifying *to see, to look*, (*βλίστω, δέχομαι, λίσσω, δράω*), to mark the expression of the look. E. g. *Φόβον βλίστων, looking terrible. Ἡ Βουλὴ ἱβλίσψε νᾶτον, the Senate looked mustard, that is, looked displeased.*

Sometimes the substantive *δέγμα* is to be supplied after these verbs. E. g. *Κλίπτον βλίσπει, he looks thievish.*

NOTE 2. Verbs signifying *to conquer* (as *νικάω*) are often followed by the accusative of a noun denoting the place or

nature of the conquest. E. g. *Μάχην νικᾶν*, to gain a battle. *Ὀλύμπια νενικηκώς*, having conquered in the Olympic games.

The nouns following verbs of this description are chiefly *ἄγών*, *γνώμη*, *μάχη*, *ναυμαχία*, *πόλεμος*. Also the names of the public games, *Ὀλύμπια*, *Πύθια*, *Νέμεα*, *Ἰσθμια*.

Sometimes an accusative denoting the name of the person conquered is added. E. g. *Μιλτιάδης ὁ τὴν ἐν Μαραθῶνι μάχην τοὺς βαρβάρους νικήσας*, *Miltiades who conquered the barbarians at the battle of Marathon*.

§ 165. 1. VERBS signifying to ask, to teach, to take away, to clothe, to unclothe, to do, to say, and some others, are followed by two accusatives, the one of a person, and the other of a thing. E. g.

Ταῦτά με ἐρωτᾷς, *Thou askest me about these things*.

Αἰτεῖν τὸν δῆμον φυλακὰς, *To ask guards of the people*.

Τὸν δῆμον χλαῖναν ἤμπισχον, *I clothed the people with robes*.

Verbs of this class are *αἰτέω*, *ἀμπέχω*, *ἀμφιέννυμι*, *ἀναγκάζω*, *ἀναδέω*, *ἀπαιτέω*, *ἀποστρέφω*, *ἀφαιρέομαι*, *διδάσκω*, *δράω*, *ἐκλέγω*, *ἐκδύνω*, *ἐνδύνω*, *ἐξαιρέομαι*, *ἐξειπεῖν*, *ἐξετάζω*, *ἐρδω* or *ῥέζω*, *ἐργάζομαι*, *ἐρομαι*, *ἐρωτάω*, *κρύπτω*, *λέγω*, *παιδεύω*, *πείθω*, *πιπίσκω*, *ποιέω*, *πράσσομαι*, *στεφανόω*, *συλάω*, and a few others.

NOTE 1. Sometimes the accusative of the thing denotes the abstract of the verb (§ 164). E. g. *Ὁ Φωκὶς πόλεμος αἰμνηστον παιδείαν αὐτοὺς ἰσχυρίζεται*, *the Phocian war taught them an ever memorable lesson*. *Ἐωπτόν λαβᾶται λῶβην ἀνέκιστον*, *he injures himself incurably*.

NOTE 2. Frequently verbs signifying to do, or to say, are followed by an accusative and the adverb *εὖ*, *well*, or *κακῶς*, *badly*. E. g. *Τοὺς φίλους εὖ ποιοῦσι*, *they do good to their friends*, where *εὖ ποιοῦσι* is equivalent to *ἀγαθὰ ποιοῦσι*. *Κακῶς λέγουσιν οἱ ἀγαθοὶ τοὺς κακοὺς*, *the good speak ill of the bad*, where *κακῶς λέγουσι* is equivalent to *κακά λέγουσι*.

NOTE 3. Sometimes the word denoting the person is put in the dative (§ 196. 4). E. g. *Πολλὰ κακὰ ἀνθρώποισιν ἔργει*, *he did much evil to men*. *Μηδὶν ἀγαθὸν ποιήσας τῇ πόλει*, *having done no good to the state*.

REMARK. *Ἀποστρέφω*, and, in the later writers, *ἀφαιρέομαι*, are often followed also by the accusative of the person and the genitive of the thing. (§ 181. 2.)

2. Verbs signifying to divide take two accusatives. E. g. *Τὸ στράτευμα κατένειμε δώδεκα μέρη*, *he divided the army into twelve parts*.

The preposition *εἰς* is often found before the accusative denoting the number of parts. E. g. *Σφέας αὐτοὺς εἰς ἕξ μοίρας διεῖλον*, *they divided themselves into six parts*.

NOTE 4. Sometimes the noun denoting the thing *divided* is put in the *genitive* (§ 173), and depends on the accusative denoting the *parts*. E. g. *Διῶλμιθα τῆς εἰδωλοποιικῆς εἰδη δύο*, equivalent to *Διῶλμιθα τὴν εἰδωλοποικὴν εἰς εἰδη δύο*, *we divided the art of making images into two parts*.

§ 166. VERBS signifying, *to name or call, to choose, to render or constitute, to esteem or consider*, are followed by two accusatives denoting the same person or thing. E. g.

Στρατηγὸν αὐτὸν ἀπέδειξεν, *He appointed him general*.
Τὸν υἱὸν ἱππέα ἐδιδάξατο ἄγαθόν, *He caused his son to be brought up a good horseman*.

NOTE 1. In the *passive* such verbs become *copulas* (§ 160. 1). E. g. *Στρατηγὸς ἀπιδίχθη*, *he was appointed general*. *Ὁ υἱὸς ἐδιδάχθη ἱππικῆς ἀγαθῆς*, *the son was brought up a good horseman*. (§ 206. 1.)

NOTE 2. Frequently the infinitive *εἶναι* is expressed before the second accusative. E. g. *Σοφιστὴν ἀνομάζουσι τὸν ἄνδρα εἶναι*, *they call him a sophist*, or rather, *they say that he is a sophist*.

So in the *passive*, *Ἀπιδίχθη τῆς ἵππου εἶναι ἱπταρχος*, *he was appointed master of the horse*.

§ 167. The accusative is very often used *to limit* any word or expression. E. g.

Κροῖσος ἦν Λυδὸς τὸ γένος, *Cræsus was a Lydian by birth*.

Here the accusative *γένος* limits or explains further the meaning of *Λυδός*.

Ταῦτα ψεύδονται, *They lie in these things*.

Ἡ θάλασσα οὐδὲν γίγνεται πλείων, *The sea does not become larger, literally The sea becomes larger in nothing*.

The accusative thus used is called the *SYNECDOCHICAL ACCUSATIVE*.

REMARK. The neuter accusative *τί* (from *τις*) often means *for what? why?* E. g. *Τί ταῦτα μανθάνω*, *for what am I learning these things?*

NOTE 1. Here belong most of the accusatives which commonly are said to be used *adverbially* (§ 124).

NOTE 2. Hither we may refer *parenthetical* phrases like the following. *Τὸ λεγόμενον*, *as the saying is*. *Τὸ τοῦ Ὁμήρου*, *as Homer has it, or according to Homer*. *Πᾶν τὸνναντίον*, *on the contrary*.

NOTE 3. Sometimes the preposition *κατά* or *εἰς* is used before this accusative. E. g. *Καθαρὸν καὶ κατὰ τὸ σῶμα καὶ κατὰ τὴν ψυχὴν*, pure in body and in soul. *Αἰνῶς ἀθανάτησι θεῇς εἰς ἅπαντα ἵκεν*, she astonishingly resembles the immortal goddesses in looks.

NOTE 4. The accusative is sometimes subjoined to a clause in order further to qualify the contents of it. E. g. *Καὶ μεθιτεύειν πατὴρ θνητῶ παρ' ἀνδρὶ, τῶνδ' ἄποιν', ἠνάγκασεν*, and the father compelled me to serve with a mortal man as a recompense for these. *Τὼ παῖδε τὼ σὼ μέλλετον, τολμήματ' αἴσχιστα, μονομαχεῖν*, thy two sons are about to fight a duel, a most disgraceful act, where *τολμήματα* qualifies *τὼ παῖδε τὼ σὼ μέλλετον μονομαχεῖν*. *Ἐγὼ δ' ἂν, αὐτῇ θοιμάτιον δεικνὺς τοδὶ, πρόφασιν, ἔφασκον*, and I, showing to her this garment here, as a pretext said.

§ 168. 1. A noun denoting DURATION OF TIME is put in the accusative. E. g.

Δέκα ἔτη κοιμῶνται, They sleep ten years.

Τοῦτον μετὰ Σιτάλκου ἐπινον τὸν χρόνον, During this time I was feasting with Sitalces.

Πολὺν χρόνον ὕβριξε, He has insulted a long time.

2. Frequently the accusative answers to the question WHEN? E. g. *Ἐντεταμένους τὴν ὥρην ἐπαγινέειν σφίσι τὰς αἶγας*, commanding (him) to bring the goats to them at the regular time.

NOTE 1. When the substantive is accompanied by an ordinal number (§ 61), it denotes duration of time past. E. g. *Ἐννάτην ἡμέραν γεγαμημένην*, married nine days ago, or having been married nine days.

Also when it is accompanied by cardinal numbers. E. g. *Ὅς τέθνηκε ταῦτα τρία ἔτη*, who has been dead these three years.

NOTE 2. Sometimes the accusative is equivalent to the genitive absolute (§ 192), particularly the following neuter accusatives: *δεδογμένον*, *δοκοῦν*, *δόξαν*, from *δοκέω*; *εἰρημένον* from *ΠΕΩ*; *ἔξον* from *ἔξιμι*; *ὄν* from *εἰμί*; *παρέχον* from *πέχω*; *προσῆκον* from *προσέχω*; *τυχόν* from *τυγχάνω*; and a few others. E. g.

Ἐξὸν αὐτοῖς ἀποδοῦσιν Ἑλέην ἀπηλλάχθαι τῶν παρόντων κακῶν, Although it was in their power to give up Helen, and be delivered from the impending danger. The construction of the clause *Ἐξὸν αὐτοῖς . . . κακῶν*, in the indicative would be *Ἐξεστὶν αὐτοῖς . . . κακῶν*, (§ 159. 2, N. 1, 2.)

NOTE 3. Frequently, for the sake of emphasis, a preposition (chiefly *ἐν*) is placed before this accusative. E. g. *Ἐπὶ ἑκτὴ καὶ ἑξήκοντα ἔτη ἔχον τῆς Ἀσίας οἱ Σκύθαι*, *the Scythians ruled Asia for eight and twenty years.*

§ 169. The accusative is used to denote **EXTENT OF SPACE**. E. g.

Δίεσχον ἀλλήλων τριάκοντα στάδια, *They were thirty stadia from each other.*

Σταδίους δὲ πέντε καὶ τεσσαράκοντα διακομίσαντες ἀπὸ κροντο εἰς τὸ ἱερόν, *And carrying (her) forty-five stadia they arrived at the temple.*

§ 170. Sometimes the accusative answers to the question **WHITHER?** E. g.

Αἴγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἔκεν, *The bright effulgence went to heaven through ether.*

Ἀγλαῆς ἔβας Θήβας, *Thou camest to illustrious Thebes.*

§ 171. The accusative follows the particles of protestation *μά* and *μή*. E. g.

Μὰ τὴν Ἀναπνοήν, μὰ τὸ Χάος, μὰ τὸν Αἶρα, *By Breath, by Chaos, by Air.*

Νῆ τὸν Ποσειδῶ φίλῳ σε, *By Neptune I love thee.*

NOTE 1. *Μά* is used only in negative, and *μή* only in affirmative, propositions. But when *καί*, *yes, certainly*, is placed before *μά*, the proposition is affirmative.

NOTE 2. Sometimes *μά* is omitted. E. g. *Οὐ, τότ'δ' Ὀλυμπον*, *no, by this Heaven.*

NOTE 3. Sometimes the name of the god sworn by is omitted after these particles, in which case the article of the omitted name is always expressed. E. g. *Μὰ τὸν — ἐγὼ μὲν οὐδ' ἂν πιστεύω*, *by — I should not believe it.*

§ 172. The accusative is put after the following **PREPOSITIONS**.

Ἀμφι, *about, around*. *Ἀμφὶ δειλὴν*, *about evening*. *Ἀμφ' αὐτόν*, *around him*. So in connection with numerals. *Ἀμφὶ τὰ ἑκκαίδεκα ἔτη γενόμενος*, *being about sixteen years old.*

Ἀνά, *on, in, through, throughout, during*. *Ἀνὰ τὸν πόλεμον*, *during the war, throughout the war*. *Ἀνὰ στρατόν*, *in the army*. *Ἀνὰ μυρίκην*, *on a tamarisk*.

With numerals it means *at the rate of, a-piece*. *Ἀνὰ πέντε παρασάγγας τῆς ἡμέρας*, *at the rate of five parasangs a day*.

Διὰ, *through, on account of, in*. *Ἄ νῦν ὀφείλω διὰ σέ*, *which I now owe on your account*. *Διὰ νύκτα*, *in the night*.

Εἰς, *to, into*. *Εἰς Κιλικίαν*, *to Cilicia*.

With *numerals* it generally means *about*. *Εἰς τετρακισχιλλίους*, *about four thousand men*.

Frequently *εἰς* is found before a *genitive*, the noun, to which it properly belongs, being omitted. *Εἰς παιδοτρῆβου*, sc. *οἴκον*, *to the teacher's house*.

Ἐπὶ, *upon, against*. *Ἐπὶ θρόνον*, *upon a throne*. *Ἐπ' αὐτόν*, *against him*.

Κατά, *according to, in relation to, in, on, near, during*. *Κατὰ τὸν Ὅμηρον*, *according to Homer*. *Κατὰ τὸ σῶμα*, *in relation to the body*. *Κατὰ τὸν πόλεμον*, *during the war*.

Μετά, *after*. *Μετά δὲ ταῦτα*, *and after these things*.

Παρά, *to, besides, along, contrary to, on account of*. *Παρὰ Καμβύσεα*, *to Cambyses*. *Παρὰ ταῦτα*, *besides these*.

After *comparatives* it means *than*. *Γενοίαι' ἂν καὶ παρὰ τὴν ἑωυτῶν φύσιν ἀμεινότες*, *they might become superior to their nature*.

Περὶ, synonymous with *ἀμφί*.

Πρὸς, *to, in respect to, towards*. *Πρὸς πάντας*, *to all men*.

Καλὸς πρὸς δρόμον, *good in running, or a good racer*.

Ἐπὲρ, *over, beyond, against*. *Ἐπὲρ τοὺς ἄλλους*, *over the others*.

ὑπὸ, *under, at*. *ὑπὸ γῆν*, *under the earth*. *ὑπὸ Ἰλίον*, *under Ilium*.

Ὡς, synonymous with *εἰς*. It is always placed before nouns denoting *intelligent objects*.

GENITIVE.

§ 173. A SUBSTANTIVE which limits the meaning of another substantive, denoting a different person or thing, is put in the genitive. E. g.

Τὸ τέμενος τοῦ θεοῦ, *The temple of the god*.

Τὸν Ἰππάρχου θάνατον, *The death of Hipparchus*.

Σκυθῶν βασιλεῖς, *Kings of the Scythians*.

This rule applies also to the personal, reflexive, and reciprocal pronouns, and to the indefinite pronoun *δεῖνα*.

The genitive thus used has been called the **ADNOMINAL GENITIVE**.

NOTE 1. The adnominal genitive denotes various relations, the most common of which are those of *possession, quality, subject, object, material, source, a whole, component parts*.

NOTE 2. The adnominal genitive is called *subjective* when it is equivalent to the subject-nominative (§ 157. 1). It is called *objective* when it denotes the object of an action (§ 162. 1). E. g. Ἔργον Ἡφαίστου, *the work of Vulcan, that which Vulcan did*, where the genitive is used subjectively. Ἡ ἀκρόασις τῶν λεγόντων, *the act of hearing the speakers*, where the genitive is used objectively.

NOTE 3. A substantive is sometimes followed by *two* genitives denoting different relations. E. g. Τὴν Πίλοπος ἀπάσης Πελοποννήσου κατάληψιν, *the taking of the whole of Peloponnēsus by Pelops*.

§ 174. POSSESSIVE PRONOUNS and adjectives implying possession, are frequently followed by a genitive, which is in apposition with the genitive implied in the possessive pronoun or adjective (§§ 67: 131. 1). E. g.

Τὸν ἐμὸν αὐτοῦ τοῦ ταλαιπώρου βίον, *The life of me, a miserable man*. Here αὐτοῦ τοῦ ταλαιπώρου is in apposition with ἐμοῦ implied in ἐμὸν.

Γοργεῖλην κεφαλὴν, δεινοῦ πελώρου, *The head of Gorgo, a terrible monster*. Here Γοργεῖλην is equivalent to the genitive Γοργουῦς with which πελώρου is in apposition.

NOTE. Under this head belong the adjectives ἴδιος, ἱερός, κοινός, οἰκῆς. E. g. Τοῖς αὐτῶν ἰδίῃς προσέχων τὸν νοῦν, *to attend to their private affairs*. Ἱερὸς γὰρ οὗτος τῶν κατὰ χθονὸς θεῶν, *for he is consecrated to the infernal deities*. Ἔργον κοινὸν Λακεδαιμονίων τε καὶ Ἀθηναίων, *a work performed by the Lacedæmonians and Athenians in common*. Ἀ οἰκίᾳ τῶν καλῶς βασιλεύοντων ἐστὶ, *which belong to those who rule well*.

§ 175. The genitive is put after verbs signifying *to be*, *to belong*, to denote the person or thing to which any thing in any way BELONGS. E. g.

Ὁ παῖς Λακεδαιμονίων ἐστὶ, *The boy belongs to the Lacedæmonians*.

Ἀνοίας ἐστὶ τὸ θηρᾶσθαι κενά, *It is characteristic of folly to be in pursuit of vain things*.

Εἶναι ἐτῶν τριάκοντα, *To be thirty years old*.

Verbs of this class are γίγνομαι, εἰμί, κυρέω, πέφυκα and ἔφην from φύω.

NOTE 1. This genitive is often preceded by the preposition πρὸς. E. g. Διξιοῦ πρὸς ἀνδρὲς ἐστὶ, *it is the characteristic of a man of parts*.

NOTE 2. Frequently the genitive after these verbs denotes the person or thing *from* which any thing proceeds. E. g. Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο, *of Da-*

rius and Parysätis two children were born, or Darius and Parysätis had two sons. Θνητοῦ πέφυκας πατρός, *thou art the offspring of a mortal father.*

Sometimes the genitive, in such instances, is preceded by *ἐκ*. E. g. Πατρός ἐκ ταύτου γηγώς, *being born of the same father.*

NOTE 3. Frequently the adjective αὐτός or the pronoun τις is to be supplied before this genitive (§ 175). E. g. Τούτων γινεῖσθαι, *become one of these.*

§ 176. The *neuter of the article* followed by a substantive in the genitive denotes something to which that substantive is related. E. g.

Δεῖ φέρειν τὰ τῶν θεῶν, *We must bear what comes from the gods.*

Τὸ τοῦ Ὀμήρου, *That which Homer says.*

NOTE. This idiom gives rise to phrases like the following: Τὰ τῆς ὀργῆς, for Ἡ ὀργή, *anger, wrath.* Τὰ τῆς ἐμπειρίας, for Ἡ ἐμπειρία, *experience.* Τὰ τῶν Θεσσαλῶν, for Οἱ Θεσσαλοί, *the Thessalians.* Τὸ τῶν ἐπιθυμιῶν, for Αἱ ἐπιθυμίαι, *desires.*

§ 177. 1. ADJECTIVES, PRONOUNS, and ADVERBS, denoting a PART, are followed by a genitive denoting the WHOLE. E. g.

Ἐκάστη τῶν πόλεων, *Each of the states.*

Οὐδεὶς τῶν μειρακίων, *No one of the young men.*

Ποῦ γῆς; *Where on earth?*

Ὁ ἡμισυς τοῦ ἀριθμοῦ, *Half the number.*

Τὴν πλείστην τῆς στρατιᾶς, *The greatest part of the army.*

Τῆς μαρίλης συχνήν, *A good deal of coal-dust.*

This rule applies to the genitive after numerals (§§ 60 : 61 : 62. 4), after interrogative, indefinite, demonstrative, and relative words (§§ 68–71 : 73 : 123), after superlatives, and in general, after any adjective or adverb designating a part.

NOTE 1. A *participle* preceded by the article is often followed by the genitive. (§ 140. 3.) E. g. Οἱ καταφυγόντες αὐτῶν, equivalent to Ἐκεῖνοι αὐτῶν οἱ κατέφυγον, *such of them as escaped.*

Sometimes *ἐκ* is used in such cases. E. g. Ἐκ τῶν ἀνθρώπων τοῖς ἐν πρᾶττοι, *to the prospering part of mankind.*

NOTE 2. The nature of the noun denoting the whole determines the number, in which the genitive is put.

NOTE 3. The adjectives *δαιμόνιος*, *διός*, *τάλας*, *σχίσιος*, and a few others, are often followed by the genitive plural. E. g. *Δῖα γυναικῶν*, *divine woman*. *Τάλαινα παρθένων*, *unfortunate virgin*. *Σχίστις ἀνδρῶν*, *unfortunate man*.

It is supposed by many that the idea of *superlativeness* lies in these adjectives.

2. Frequently the genitive denoting a whole depends on a *neuter* adjective, participle, or adjective pronoun. E. g.

Μέσον ἡμέρας, *The middle part of the day*.

Τῆς στρατιῆς τὸ πολλόν, *The greater part of the army*.

Τὸ τετραμμένον τῶν βαρβάρων, *The defeated part of the barbarians*.

Εἰς τοῦτο ἀνάγκης, *To this degree of necessity*.

NOTE 4. In some instances the *neuter plural* is used before this genitive (§ 177. 2). E. g. *Ἄσημα βεῆς*, for *Ἄσημον βεῆς*, *indistinct noise*.

NOTE 5. The genitive of the *reflexive pronoun* often follows an adjective of the superlative degree; in which case the highest degree, to which a person or thing attains, is expressed. E. g. *Ὅτε δεινότατος σαυτοῦ ταῦτα ἦσθα*, *when your skill in these matters was highest*. *Τῇ εὐρυτάτῃ ἐστὶ αὐτὴ ἰωνιῆς*, *where it is widest*.

§ 178. 1. The genitive may be put after any **VERB**, when the action does not refer to the whole object, but to a **PART** only. E. g.

Πέμπει τῶν Λυδῶν, *He sends some of the Lydians*. But

Πέμπει τοὺς Λυδοὺς, *He sends the Lydians*.

Τῶν κρεῶν ἔκλεπτον, *I stole some pieces of the meat*.

Λαβόντα τῶν ταινιῶν, *Taking some of the fillets*.

2. Particularly, the genitive is put after **VERBS** signifying *to partake*, *to enjoy*, *to obtain*, *to inherit*. E. g.

Μετέχω θράσεος, *I partake of courage*.

Τῆς δυνάμεως κοινωνοῦσι, *They partake of the power*.

Verbs of this class are *ἀντιάω*, *ἀπολαύω*, *ἀνυχέω*, *ἐπαυρισκομαι*, *κληρονομέω*, *κοινωνέω*, *κυρέω*, *λαγχάνω*, *μεταλαγχάνω*, *μεταλαμβάνω*, *μετέχω*, *ὀνύμμαι*, *συναίρομαι*, *τυγχάνω*, and some others.

NOTE 1. Sometimes *μέρος*, *part*, is found after *μεταλαγχάνω* and *μετέχω*. E. g. *Μεθίξιεν τάφου μέρος*, *about to partake of burial*.

Μετέχω is also found with the accusative in which one participates. E. g. *Μετέσχες πᾶς ἰσας πλεγάς ἑμοί*, *thou didst receive the same number of stripes with me*.

'Απολαύω, λαγχάνω, and τυγχάνω are often followed by the *accusative*. E. g. 'Απολαύειν τι, *to enjoy any thing*. 'Αγώνισα τυχάν, *hitting the elbow*.

Κληρονομία, *inherit*, in some instances takes the *accusative* of the thing inherited. The name of the person of whom one inherits is put in the *genitive*, and depends on the thing inherited. E. g. Κληρονομίῃ τὰ πτήματά τινος, *to inherit the possessions of any one*. Later authors put even the name of the person in the *accusative*.

NOTE 2. The *genitive* in connection with μέτεστι and προσήκει depends on the *subject* (expressed or understood) of these verbs. E. g. Ὁν μηδὲν μέρος τοῖς πονηροῖς μέτεστι, *in which the wicked do not participate*. Οὐκ ᾔετο προσήκειν οὐδενὶ ἀρχῆς, *he thought that no person ought to rule*.

NOTE 3. The preposition ἐκ or ἐκ is sometimes used before this *genitive* (§ 178. 1). E. g. Λαβὼν ἐκ τῶν ἀσπίδων, *taking some (or one) of the shields*.

§ 179. 1. VERBS signifying *to take hold of, to touch, to feel, to hear, to taste, to smell*, are followed by the *genitive*. E. g.

Λάβεσθε τούτου, *Take hold of this man*.

Ἀπτεσθαι αὐτῶν, *To touch them*.

Γεύσασθαι τῆς θύρας, *Knock at the door, literally Taste of the door*.

Verbs of this class are αἰσθάνομαι, αἶνω, ἀκούω, ἀκροάομαι, ἄπτομαι, γένομαι, δράσσομαι, ἔχομαι, θιγγάνω, κλύω, λαμβάνομαι, ὄζω, ὀσφραίνομαι, πειράομαι, πυνθάνομαι, ψαύω, and some others.

2. Verbs signifying *to take hold of* are frequently followed by the *accusative* of the object taken hold of, and the *genitive* of the part by which it is taken. E. g. Ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην, *they took Orontes by the girdle*.

NOTE 1. Ἀκούω and its synonymes, and θιγγάνω and ψαύω, are frequently followed by the *accusative*. E. g. Ἀκούσας ταῦτα, *hearing these things*.

NOTE 2. Frequently ἀκούω and its synonymes take that which is heard in the *accusative*, and that from which the thing heard proceeds, in the *genitive*. E. g. Τὸν ἀνδρα πυνθάνου τῶν ἰδοιπόρων, *inquire of the travellers about the man*.

NOTE 3. Γίωω, *cause to taste*, is followed by the *accusative* of the person, and the *genitive* of the thing. E. g. Γεύειν αὐτόν τινος, *to make him taste of any thing*.

Frequently this verb is followed by two *accusatives*. E. g. Γίόσω σε πόθον, *I will give thee wine to taste*.

§ 180. 1. VERBS denoting *to let go, to cease, to desist, to free, to miss, to separate, to escape*, are followed by the genitive. E. g.

Τούτου μεθίεσθαι, *To let this man go.*

Ἀγαμέμνων λῆγ' ἔριδος, *Agamemnon left off his wrath*

Διέσχον ἀλλήλων, *They separated from each other.*

Verbs of this class are ἀλύσκω, ἀμαρτάνω, ἀμπλακίσκω, ἀπέχομαι, ἀπολείπομαι, ἀπουστατέω, ἀφίεμαι, διέχω, εἶκω *retreat*, ἐκφεύγω, ἐλλείπω, λήγω, μεθίημι commonly μεθίεμαι, μεθίσταμαι, παραχωρέω, συγχωρέω, φεύγω, χωρέω, and some others.

2. Transitive verbs of this class are followed by the accusative of the immediate, and the genitive of the remote, object. E. g.

Παύω σε τούτου, *I make thee cease from this.*

Τὴν Ἀσίην διουρίζων τῆς Λιβύης, *Separating Asia from Libya.*

Such verbs are ἀμύνω, ἀπαλλάσσω, ἀπέχω, ἀφίστημι, διορίζω, εἴργω, ἐλευθερώω, ἐρητύω, καθαίρω, κωλύω, λύω, παύω, and some others.

NOTE. The genitive in connection with verbs signifying *to free, to cease*, sometimes depends on the preposition *ἐκ* or *ἀπὸ*. E. g. Παῦσον ἐκ κακῶν ἐμῶν, *deliver me from evil.*

§ 181. 1. VERBS, ADJECTIVES, and ADVERBS, implying *fulness, emptiness, bereavement*, are followed by the genitive. E. g.

Πενίας ἡ πόλις ἔγεμεν, *The city was full of poverty.*

Κενῶν δοξασμάτων πλήρεις, *Full of vain notions.*

Τῶν τεθνηκότων ἄλις, *Enough of dead persons.*

Words of this class are ἄδην, ἄλις, ἀμηχανέω, ἀπορέω, ἄτος, ἀφνειός, βριθῶ, γέμω, δέω and δέομαι, ἐπιδεής, ἔρημος, καθαρός, κενός, μεστός, πένης, πένομαι, πλέως, πλήθω, πλήρης, πλούσιος, σπανίζω, χρεῖζω, and some others.

2. Transitive verbs of this class are followed by the accusative of the immediate, and the genitive of the remote, object. E. g.

Πάριν νοσφιεῖς βίον, *Thou wilt deprive Paris of life.*

Such verbs are ἀποστερέω, ἐρημόω, κενόω, κορέννυμι, μονόω, νοσφίζω, κίμπλημι, πληρόω, and some others.

NOTE 1. Δεῖ and χρεΐ are followed by the *accusative* of a person and the *genitive* of a thing. E. g. Αὐτόν σε δεῖ Προμηθεΐως, *thou thyself needest a Prometheus*. Τί σε χρεΐ, *what wantest thou?*

NOTE 2. Δεῖ sometimes takes the *dative* of the person and the *genitive* of the thing. E. g. Δεινῶν σοι βουλευμάτων ἔοικε δεῖν πρὸς αὐτόν, *it seems that thou must employ profound reasoning against him*.

§ 182. VERBS signifying *to remember, to forget, to admire, to condemn, to desire, to care for, to spare, to neglect, to consider, to understand*, are followed by the *genitive*. E. g.

Μέμνησό μου, *Remember me*.

Ἀγασθαι τῆς ἀρετῆς, *To admire virtue*.

Μεγάλων ἐπιθυμεῖς, *Thou desirest great things*.

Verbs of this class are ἄγαμαι, ἀλείζω, ἀντιποιέομαι, γλιχόμαι, εἰδέναι, ἐμπαίζομαι, ἐνθυμέομαι, ἐπιθυμέω, ἐπίσταμαι, ἔραμαι, ἐράω, ἐφίεμαι, θανυμίζω, ἰμείρω, καταγελᾶω, καταφρονέω, κήδομαι, λανθάνομαι, λιλαιόμαι, μιμησκόμαι, μνημονεύω, ὀλιγωρέω, ὀρέγομαι, σνύημι, ὑπεροράω, φρίδομαι, φροντίζω, and some others.

NOTE 1. Most verbs of this class often take the *accusative* instead of the *genitive*. E. g. Φροντίζοντας τὰ τοιαῦτα, *caring about such things*.

NOTE 2. Μιμήσκω and ληθάνω or λήθω, and their compounds, are followed by the *accusative* of the person, and the *genitive* of the thing. E. g. Ἐμίμησέν τι ἰ πατρός, *and he reminded him of his father*. Ἐκ δὲ με πάντων ληθάνει, *and makes me forget all things*.

Sometimes μιμήσκω is followed by *two accusatives*. E. g. Οἱ Ἐγισταῖοι ξυμμαχίαν ἀναμυμήσκοντες Ἀθηναίους, *the Egestians reminding the Athenians of their alliance*.

NOTE 3. Μίλει, *it is a care, it is a concern*, is generally followed by the *dative* of the person, and the *genitive* of the thing. E. g. Μίλει σοι τούτου, *thou carest for this*. (§ 157. N. 8.)

NOTE 4. The *genitive* in connection with some of these verbs sometimes depends on a *preposition*. E. g. Παῖδός περ τοῦ ἰμοῦ μὴ μνησθῆναι τι, *as to my son, make no more mention of him*. Περ τῶν ἐν Αἰγύπτῳ καὶ ἐν Σικελίᾳ δύνασθαι φροντίζειν, *to be able to take care of the affairs of Egypt and Sicily*.

§ 183. 1. VERBS signifying *to accuse, to prosecute, to convict*, are followed by the *accusative* denoting the person accused, and the *genitive* denoting the crime. E. g.

Διώξομαι σε δειλίας, I will prosecute you for cowardice.
Κλέωνα δόρων ἐλόντιες, Convicting Cleon of bribery.

Verbs of this class are *αἰρέω, αἰτιάομαι, δικάζω, διώκω, εἰσάγω, καλέομαι*.

REMARK 1. *Φιύγω, am accused*, and *ἐλῶναι, to be convicted*, are followed only by the genitive. E. g. *Ἀσεβείας φιύγοντα, accused of impiety.* *Ἐάν τις ἄλῃ κλοπῆς, if any one shall be convicted of theft.*

Αἰτιάομαι, accuse, is sometimes followed by two accusatives.

2. VERBS of this class compounded with the preposition *κατά* are followed by the genitive of the person and the accusative denoting the crime or punishment. E. g.

Σε αὐτοῦ καταδικάζεις θάνατον, Thou condemnest thyself to death.

Such verbs are *καταγιγνώσκω, καταδικάζω, κατακρίνω, καταχειροτονέω, καταψεύδομαι, καταψηφίζομαι, κατερεῖν, κατηγορέω*.

REMARK 2. The accusative is often wanting after these verbs (§ 183. 2). E. g. *Κατηγορεῖν αὐτοῦ, to accuse him.*

NOTE 1. *Κατηγορίω* is sometimes followed by two genitives. E. g. *Περσεβείας αὐτοῦ κατηγορεῖν, to indict him for unfaithfully discharging his duties as ambassador.*

NOTE 2. The noun denoting the punishment is sometimes put in the genitive. In classical Greek, however, only *θανάτου* is found in connection with verbs of this sort. E. g. *Θανάτου ὑπαγαγὼν Μιλτιάδεια ἰδίωκε, he accused Miltiades capitally.*

NOTE 3. *Ἐνοχος, under sentence, guilty*, which generally is followed by the dative (§ 196. 1), sometimes takes the genitive.

Ἐπτεύθυνος, guilty, is followed by the genitive denoting the crime.

§ 184. 1. VERBS signifying *to begin, to rule, to surpass*, are followed by the genitive. E. g.

Ἀρχε μάχης, Begin the fight.

Σπάρτης ἀνάσσω, Ruling Sparta.

Πάντων διαπρέπεις, Thou surpassest all men.

Verbs of this class are *ἀνάσσω, ἀριστεύω, ἄρχω, βασιλεύω, δισπόζω, διαπρέπω, διαφέρω excel, ἐπιστατέω, καλλιστεύομαι, κραίνω, κοιρανέω, κρατέω, περιγίγνομαι, περιέειμι, προέχω, προΐσταμαι, σημαίνω, στρατηγέω, τυραννέω, υπερβάλλω, υπερφέρω*, and some others.

NOTE 1. Those derived from substantives or adjectives may be said to take the genitive in consequence of the noun implied in them. E. g. Τῶν καὶ ἑαυτοὺς ἀνδρώπων ἀριστεύσαντες is equivalent to Οἱ ἀριστοὶ τῶν καὶ ἑαυτοὺς ἀνδρώπων ἦσαν, *having surpassed the men of their times*, (§ 177.)

NOTE 2. Some verbs of this class are sometimes followed by the *dative* or *accusative*. E. g. Κιλίξειν ἀνδρῶσιν ἀνάσσειν, *ruling over the Cilicians*.

NOTE 3. Ἀνάσσειν is, in Homer, sometimes followed by the preposition *μετά* with the *dative*. E. g. (Il. 1, 252.)

2. Causative verbs of this class are followed by the *accusative* and *genitive*. E. g. Νικᾷ με ἡ ἀρετὴ τῆς ἑχθρας, *his valor affects me more than his enmity*. (§ 205. 2.)

Such verbs are νικᾶω, προκατακλίνω, προκρίνω, and some others.

§ 185. Many VERBAL ADJECTIVES which have an *active* signification are followed by the genitive. E. g.

Τρίβων ἱππικῆς, *Skilled in horsemanship*.

Ἀρχικὸς ἀνδρώπων, *Qualified to rule men*.

Adjectives of this class are ἀγνός, αἰδρις, αἴτιος, ἀπαλδευτός, ἰδρις, λυσανίας, τρίβων. Also many adjectives in ηριος, ικος, as δηκτήριος, ἀρχικός, (§§ 131. 1 : 129. 2.) Also many adjectives in ης, ος, μων, as ἀνήκοος, ἀδαής, δαήμων, (§ 132. 4, 5.)

NOTE 1. Sometimes adjectives of this class are followed by the *accusative*, provided the verbs, from which they are derived, take the *accusative*. E. g. Τρίβων τὰ τοιάδε, *skilled in such things*.

NOTE 2. Adjectives of this class, which are derived from verbs followed by the *genitive*, are often said to take the *genitive* in consequence of the verb implied in them. E. g. ἀνήκοος takes the *genitive* because ἀκούω is followed by the *genitive* (§ 179).

NOTE 3. Sometimes the *genitive* or *accusative*, in connection with adjectives of this class, depends on the preposition *πρὸς*.

§ 186. 1. The *genitive* is put after ADJECTIVES and ABVERBS of the COMPARATIVE degree to denote that with which the comparison is made. E. g.

Κρείττων τούτου, *Superior to this man*.

NOTE 1. When the substantive which is compared is the same as that with which it is compared, the latter is omitted, provided it be limited by a *genitive* (§ 173). The

ambiguity which may arise from this construction can be removed only by considering the nature of the statement. E. g. *Χώραν ἔχετε οὐδὲν ἥττον ἡμῶν ἔντιμον*, for *Χώραν ἔχετε οὐδὲν ἥττον τῆς χώρας ἡμῶν ἔντιμον*, *you have a country not less valuable than ours*.

2. The genitive is put after some positive adjectives and adverbs *implying* a comparison. E. g. *Ἐτέρους τῶν νῦν ὄντων*, *other than those who now are*.

Adjectives of this class are *ἄλλοις*, *ἄλλος*, *ἄλλότριος*, *δεύτερος*, *διάφορος* *different*, *ἕτερος*, *ἡμιόλιος*, *περιττός*. Also numeral adjectives in *πλοος* or *πλασιος* (§ 62. 2).

REMARK. *Διάφορος* and *ἄλλότριος* are sometimes followed by the *dative*.

NOTE 2. *Ἐναντίος*, which commonly is followed by the *dative*, sometimes takes the *genitive*. The following example shows, that the idea of comparison lies in this adjective: *Τόινα νείον δρῶν, ἢ προσῆκ' αὐτῷ ποιεῖν*, *doing contrary to what he ought to do*, (Aristoph. *Plut.* 14.)

NOTE 3. *Διαφέρειν*, *differ*, and its derivative *διαφερόντως*, *differently*, are followed by the *genitive*, because they imply a comparison. E. g. *Διαφέρει ἀνθρ τῶν ἄλλων ζώων*, *man differs from the other animals*.

NOTE 4. Sometimes this *genitive* depends on *ἀντί* or *πρός*. E. g. *Μείζον' ἀντὶ τῆς αὐτοῦ πατρὸς φίλον νομίζω*, *he loves another more than his own country*. *Οἷον ἡ τυραννὶς πρὸ ἐλευθερίας ἢ ἀσπαστότερον*, *to whom tyranny was more welcome than liberty*.

NOTE 5. When the conjunction *ἢ*, *than*, is introduced, the word compared, and the noun with which it is compared, are put in the same case. E. g. *Μείλλεις ἐπ' ἀνδρας στρατεύεσθαι ἀμείνωνας ἢ Σκυθίας*, *thou art about to march against men superior to the Scythians*. *Τοῖς βασιλεῦσι τῶν Λακεδαιμονίων ἀδικεῖν ἥττον ἔστιν ἢ τοῖς ἰδιώταις*, *the kings of the Lacedæmonians have less power to do harm than private individuals*.

NOTE 6. Sometimes the *nominative* is used after *ἢ*, the context determining its verb. E. g. *Τοῖς νεώτεροις καὶ μᾶλλον ἀκμάζουσιν ἢ ἐγώ, παραινῶ*, sc. *ἀκμάζω*, *I advise the young who are more vigorous than I am*. *Ἡμῶν ἀμεινον, ἢ ἐκτεῖνοι, τὸ μίλλον προορῶμεν*, sc. *προορῶνται*, *we foreseeing the future better than they*.

§ 187. 1. The *genitive* is often used to denote that *on account of* which any thing takes place. E. g.

Ζηλῶ σε τῆς εὐβουλίας, *I admire you for your wisdom*.

Τῇ ὑμετέρᾳ πόλει τῆς γῆς τῆς ὑπ' Ὀρωπίων δεδομένης φθοροῦσι, *They are jealous of your city, on account of the land given to you by the Oropians*.

2. The genitive, with or without an interjection, is used in exclamations. E. g. ὦ Πόσειδον, τοῦ μάρκρου, *Neptune, what a length!* Καὶ τίς εἶδε πώποτε βοῦς κριβαντίας; τῶν ἀλαζονευμάτων, *and who ever saw whole oxen roasted in the oven? what tough stories!*

3. The genitive after verbs signifying *to entreat* denotes the person or thing, *for the sake of* which the person entreated is to grant the request. E. g. Μὴ με γούνων γουνάζεο, μεδὲ τοκήων, *do not entreat me by my knees, nor by my parents.* Frequently the preposition ὑπέρ, ἀντί, or πρὸς, is placed before this genitive.

4. Sometimes the genitive, in connection with a *passive* form, denotes the *subject* of the action. E. g. Πληγὲς θυγατρὸς τῆς ἐμῆς ὑπὲρ κάρα, *being struck in the head by my daughter.*

5. Sometimes the genitive denotes the *instrument* of an action. E. g. Πρῆσαι πυρὸς δηΐτοισι θύρετρα, *to burn the gates with burning fire.*

§ 188. 1. The genitive is used to denote that *in respect of* which any thing is affirmed. E. g.

ἄπαις ἔρσενος γόνου, *Childless in respect to male offspring, in other words, Having no sons.*

Ἄλλαν τὸν γε θεοὶ βλάπτουσι κελεύθου, *But the gods now injure him in respect to his way, that is, hinder him.*

Ἐοῦσαν ἤδη ἀνδρὸς ὥρατην, *Being now of the right age to be married.*

2. The genitive is used to limit the meaning of the following ADVERBS: ἄγχι or ἄγχου, ἄνω, δίχα, ἐγγύς, ἐκός, ἐθύ or ἐθύς, ἔκταρ, κατόπιν, κάτω, κρύφα, λίθρα, πέλας, πλησίον, πόρρω, πρόσω, τηλοῦ, τηλόθεν, and some others. E. g. Ἐγγύς τινος, *near any thing.*

NOTE. Ἐχω and ἔχω, limited by an adverb, are often followed by the genitive. E. g. Ὡς ἔχει τάχους, *as fast as he could run.* Εὖ ἔκειν εἶεν, *to be well off as to property.*

3. The genitive is put after verbs denoting *to take aim at, to rush against, to throw at.* E. g. Ἐστοχάζετο τοῦ μενέλαου, *he was taking aim at the stripling.* Ὅττις εὖ σον Μενελάου, *shoot an arrow at Menelæus.* Αὐτοῖο τιτύσκετο, *he took aim at him.*

§ 189. The genitive is used after VERBS and ADJECTIVES to denote the MATERIAL of which any thing is made. E. g.

Χαλκοῦ ποιοῦνται ἀγάλματα, *Statues are made of brass.*
 Ῥινοῦ ποιητήν, *Made of ox-hide.*

NOTE. The prepositions ἐξ, ἀπό, are often used before the genitive. E. g.
 Ἐμάτῃ ἀπὸ ξύλων πικροειμένα, *garments made of cotton cloth.*

§ 190. 1. The noun denoting the PRICE of any thing is put in the genitive. E. g.

Ὡνέονται τὰς γυναῖκας παρὰ τῶν γονέων χρημάτων μεγάλων, *They buy their wives of their parents for much money.*

Τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰγάθ' οἱ θεοί, *The gods sell to us every good thing for labor.*

NOTE 1. Sometimes the thing bought is in the genitive, in which case the verb of the proposition does not signify to buy or to sell. E. g. Ἀτὰρ τί χρεῖς ἴβῃμι μετὰ τὸν Πασίαν; Τρεῖς μιν αἰδιφρίσκου, *Then what debt came upon me next to Pasias's? Three minæ for a little carriage.*

NOTE 2. The dative (§ 198) is sometimes used for this genitive. E. g. Οἰνίζοντο, ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἰθρῶνι σιδήρῳ, *they bought wine, some for brass, others for bright iron.*

2. Ἄξιος, ἀξίως, and ὀνητός are followed by the genitive. E. g. Σπουδῆς ἄξια, *deserving serious consideration.*

NOTE 3. Ἄξιος is sometimes followed by the dative (§ 196. 1), in which case it means *fit, proper, becoming.*

NOTE 4. The verb ἀξιόω, *think worthy*, is followed by the accusative of a person, and the genitive of a thing. E. g. Ἀξιόουσιν αὐτὸν μεγάλων, *they think him worthy of great things.*

§ 191. 1. The genitive often answers to the question WHEN? E. g.

Τῆς νυκτὸς νέμονται, *They feed in the night.*

2. Sometimes the genitive answers to the question HOW LONG SINCE? E. g. Ποίου χρόνου πεπόρθηται πόλις; *how long since the city has been taken?* Πολλῶν ἐτῶν ἐνθαδὶ οὐκ ἐπιδεδήμηκεν, *he has not been at home for many years.*

3. Sometimes the genitive answers to the question HOW SOON? E. g. Τριάκοντα ἡμερῶν ἀπὸ ταύτης τῆς ἡμέρας, *within thirty days from this day.*

Sometimes the adverb ἐντός accompanies this genitive. E. g. *Ἐντός οὐ πολλοῦ χρόνου, within a short time.*

§ 192. A substantive with a participle is very often put in the genitive, to denote the TIME or CAUSE of, or any CIRCUMSTANCE connected with, an action. E. g.

Ταῦτ' ἐπράχθη, Κόνωνος στρατηγοῦντος, These things were done when Conon was general. Here the genitive denotes the time when ταῦτ' ἐπράχθη.

Τελευτήσαντος Ἀλυάττεω, ἐξεδέξατο τὴν βασιλείην Κροῖσος, After the death of Alyattes, Cræsus received the kingdom.

The genitive thus used is called the GENITIVE ABSOLUTE.

REMARK 1. Strictly speaking the genitive absolute is a modification of the genitive of time (§ 191).

NOTE 1. In some instances the genitive of the participle ὄν is wanting. E. g. *Ὡς ὀφηγητῶν, who being leaders, where ὄντων must be supplied.*

NOTE 2. Frequently ὥς, ὥσπερ, ὥστε, ἅτε, οἷα, *that, as if, inasmuch as, on the supposition that,* stand before this genitive. E. g.

Ὡς ὧδ' ἐχόντων τῶνδ' ἐπίστασθαι σε χρή, Thou must know that these things are so.

REMARK 2. Instead of the genitive, the accusative is often used in connection with the abovementioned particles. E. g. *Οὐχ ὕβρει λίγω τὰδ', ἀλλ' ἰκισῶν ὥς παρόντα ἡν, I do not say these things out of wantonness, but because I believe that he is near us.* *Ὡς ἰξὸν ἥδη ποιεῖν αὐτοῖς, ὅ τι αὐτοὶ βούλονται, inasmuch as they had now the liberty to do what they pleased.* (See § 168. N. 2.)

NOTE 3. When the subject of a proposition is *not expressed* (§ 157. N. 8), the participle alone is put in the genitive absolute. E. g. *Τοντος πολλῶ, it raining heavily,* which in the indicative is *Τεῖ πολλῶ, it rains heavily.*

NOTE 4. The genitive absolute is used also when the subject is a proposition commencing with ὅτι, *that.* (§ 159. 1.) E. g. *Σαφῶς δηλωθέντος ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων, &c., it being quite apparent, that in the ships of the Greeks, &c.,* which in the indicative is *Σαφῶς ἐδηλώθη ὅτι ἐν ταῖς, &c.,* the subject of which is ὅτι ἐν ταῖς, &c.

In such instances, the *genitive plural* is sometimes used. E. g. *Εἰσαγγελθέντων ὅτι Φοινισσαὶ νῆες ἐπ' αὐτοὺς ἐπέπλεον, it being announced that Phœnician ships were sailing against them,* where, however, the plural νῆες may be said to affect the participle.

NOTE 5. But when the subject of the proposition is an *infinitive* (§ 159. 2), the *accusative* is used instead of the *genitive absolute*. For examples, see above (§ 168. N. 2.)

§ 193. Frequently the *genitive* answers to the question *WHERE?* E. g. *Οὐκ Ἀργεὺς ἦν;* *was he not in Argos?* *Αἰαῖς χειρὸς οἰκοῦσι Χάλυβες,* *on the left hand dwell the Chalybes.*

§ 194. The *genitive* is put after the following *PREPOSITIONS*.

Ἀμφι, synonymous with *περὶ*.

Ἄνευ, *without*. *Ἄνευ ἔθεν,* *without him.*

Ἀντὶ, *instead of, for*. *Ἀντ' ἱματίου ἔχειν ῥάκος,* *to have a rag instead of a garment.* *Ἀντὶ ποτασ αἰτίας;* *for what reason.*

It is often used in *comparisons* with respect to value.

Γυναικὸς ἄρ' ἀντὶ τέτυξο, *you are now equivalent to a woman.* (See also § 186. N. 4.)

Ἀπὸ, *from*. *Ἀπὸ Ἡλιουπόλιος,* *from Heliopolis.* In general this preposition denotes motion from one place to another.

Ἄτερ, synonymous with *ἄνευ*.

Ἄχρις or *ἄχρι*, *until*. *Ἄχρι νύφρατος,* *till evening.*

Διὰ, *through, by means of, with the assistance of, in*. *Διὰ τῆς πόλεως,* *through the city.* *Διὰ νυκτός,* *in (or during) the night.*

Ἔνεκα, *on account of, for the sake of, in respect of, as to*. *Τοῦ ἐπαινεῖσθαι ἔνεκα,* *for the sake of being praised.* *Παῖδά τε σὸν ἀπήμονα τοῦ φυλάσσοντος εἵνεκεν προσδόκα τοι ἀποροστήσειν,* *so far as his guardian is concerned, expect thy son to return safe.*

Ἐξ or *ἐκ*, *out of, from, of*. *Ἐκ τῆς οἰκίας,* *from the house.*

In connection with *passive* forms it is equivalent to *ὑπό*, *by*. *Τὰ λεχθέντα ἐξ Ἀλεξάνδρου,* *the words spoken by Alexander.*

Ἐπὶ, *on, upon, to, during*. *Ἐπὶ τῶν κεφαλῶν,* *upon their heads.* *Ἐπὶ Σάρδεων,* *to Sardes.* *Ἐπὶ ἄρχοντος Εὐθυκλέους,* *during the archonship of Euthycles, or when Euthycles was archon.*

Κατά, *against, down from, on, upon*. *Κατ' ἐμοῦ,* *against me.* *Μετά*, *with, together with*. *Μετά τῶν παίδων,* *with my children.*

Μέχρις or *μέχρι*, *until, as far as*. *Μέχρι τούτου,* *until this time.*

Παρά, from, of. Χρυσὸν παρὰ σοῦ λαβών, *receiving gold from thee.*

Περί, concerning, about, in respect to. Περί Ἀθηνῶν, *about Athens.*

Πλήν, except.

Πρό, before, in preference to. Πρὸ θυρῶν, *before the doors.*

Πρὸ τούτων τῶν κακῶν ἡμῖν γε κρέσσον καὶ ὀτιῶν ἄλλο παθεῖν ἐστί, *it is better for us to suffer any thing else than these evils.* (§ 186. N. 4.)

Πρός, of, for, on the side of. Πρὸς πατρός τυμβωρύχος, *a tomb-breaker on his father's side.* Πρὸς τῶν ἐχόντων, *in behalf of the rich.*

So in protestations, Σὲ πρὸς τοῦ σοῦ τέκνου ἱκνοῦμαι, *I beseech thee by thy child.*

In connection with passive forms it is equivalent to ὑπό, *by.*

Ἐθέλων μαθεῖν τὸ ποιεῦμενον πρὸς Λακεδαιμονίων, *wishing to know that which was done by the Lacedæmonians.*

Ἵπέρ, *over, above, in behalf of, for the sake of.* Ἵπέρ ἡμῶν πορευόμενος, *passing over us.* Τὰ ἱερὰ τὰ θνόμενα ὑπὲρ τῆς πόλεως, *the victims offered in behalf of the city.* Ἀσσομ' ὑπὲρ ψυχῆς, *I beseech thee by thy life.*

ὑπό, *under.* ὑπ' ἄρματος, *under the car.* In connection with passive verbs, *by.* Προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτὸν, *being now saluted as king by his attendants.*

DATIVE.

§ 195. 1. The dative is used after ADJECTIVES, ADVERBS, and VERBS, implying *resemblance, union, approach.* E. g.

Ἰκελὸς Διὶ, *Resembling Jupiter.*

Λακεδαιμονίοις διαμάχεσθαι, *To fight with the Lacedæmonians.*

Words of this class are ἀδελφός *resembling*, ἀκολουθεῖν, ἀκόλουθος, ἅμα, ἀτάλατος, διαγωνίζομαι, διαδέχομαι, διαλέγομαι, εἰκότως, εἰκω *look like, resemble*, ἔπομαι, ἐρίζω, ἱκελός, ἵσος, ἴσως, μάχομαι, ὁμός and its compounds and derivatives, παλαιός, παραπλήσιος, πλησίος, πολεμῖος, ὠσανύς, and many others. Add to these the adverbs ἀγχοῦ, ἐγγύς, πέλας, which commonly take the genitive (§ 188. 2).

2. Transitive verbs of this class are followed by the accusative of the immediate, and the dative of the remote, ob-

ject. E. g. *Κράτεις προσέμιξε δεισπότην, he led his master to victory.*

Such verbs are *εικάζω, μίγνυμι, ὁμοιών*, and some others.

NOTE 1. The adjectives *ἴμμιος* and *ἀδελφός*, and those compounded with *σύν* and *ἰσού*, are sometimes followed by the *genitive* (§ 188). *Καὶνός*, common, which usually takes the dative, is followed by the *genitive*, when it implies possession, (§ 174. N.)

NOTE 2. When the substantive, which depends on *ἴσος* or *ὅμοιος*, is the same as that with which *ἴσος* or *ὅμοιος* agrees, the former is omitted, and the noun which limits it (§ 173) is put in the dative. E. g. *Κόμαι Χαρίτεσσιν ὁμοῖαι*, for *Κόμαι ὁμοῖαι ταῖς κόμαις τῶν Χαρίτων*, hair resembling that of the Graces. *Οὐ μετῆχες τὰς ἴσας πληγὰς ἐμοί*, thou didst not receive the same number of stripes with me.

NOTE 3. The pronoun *ὁ αὐτός*, the same, (§ 144. 3,) is often followed by the dative. In general, however, the dative, to which *ὁ αὐτός* directly refers, is omitted, and the limiting noun (§ 173) is put in the dative, (§ 195. N. 2.) E. g. *Οὐδὲν τῶν αὐτῶν ἐκείνοις πράττομεν*, we do nothing like the things which they did, where *τῶν αὐτῶν* refers to the deeds, and *ἐκείνοις* to the doers.

NOTE 4. *Ἐς* sometimes imitates *ἐκ αὐτοῦ*. E. g. *“Οἱ ἱμοὶ μιᾶς ἰγύρῃ” ἐκ ματίσιν*, who proceeded from the same mother as I.

§ 196. 1. The dative is used to denote that to which the quality of an ADJECTIVE OR ADVERB is directed. E. g.

Προθινὸς τοῖς φίλοις, Dear to his friends.

Ἐχθιστος θεοῖς, Most hateful to the gods.

Adjectives of this class are *ἀγαθός, αἰσχρός, ἐναντίος, εὐχρηστος, ἐχθρός, ἥδύς, καλός, ποθινός, ῥάδιος, φίλος, χαλεπός*, and many others.

2. The dative is used after VERBS, to denote the object to or for which any thing is done. E. g.

Βοηθεῖν τῇ πατρίδι, To aid the country.

Τοῖς θανοῦσι πλοῦτος οὐδὲν ὠφελεῖ, Wealth in no way benefits the dead.

Λυμαιομένη τῷ νεκρῷ, Abusing the dead body.

Ὡχρὰ εἶναι μοι δοκεῖς, Thou seemest to me to be pale.

This rule applies also to the dative after IMPERSONAL VERBS (§ 159. N. 1, 2). E. g. *Δοκεῖ μοι*, it seems to me

Verbs of this class are ἀλέξω, ἀνδάνω, ἀρέσκω, ἀρήγω, ἀρμόσσω, βοηθίω, δοκίω, εἶκω *yield*, ἐνοχλέω, ἐπαρκίω, ἐπικουρέω, ἐπιτέλλομαι, κατακούω, λατρεύω, λυμαίνομαι, λυσιτελέω, λωβάομαι, μέμφομαι, παρεγγυάω, πείθομαι, πρέπω, προστάσσω, συμφέρω, τιμωρέω, ὑπακούω, ὑπείκω, ὑποπτήσσω, ὑποτίθεμαι, φθονέω, χαρίζομαι, and many others.

NOTE 1. Many verbs of this class are sometimes followed by the *accusative* (§ 163. 1) instead of the dative.

3. The dative is used after verbs signifying *to be*, to denote that to which any thing *belongs*. E. g.

Τέλλω παῖδες ἦσαν καλοὶ τε καὶ ἀγαθοί, *Tellus had good and noble children.*

NOTE 2. The substantive in the dative after εἶναι, γίγνεσθαι, is often accompanied by a participle signifying *willing, being pleased, expecting*. E. g. Οἱ Κροτωνιάται εἶπον, οὐκ ἂν σφισι βουλομένοις εἶναι; *the Crotonians said that they should not be willing.*

The participles, of which the dative accompanies the substantive, are βουλόμενος, ἐλπόμενος, ἡδόμενος, θείων, προσδεχόμενος. Add to these the adjective ἄκων.

Verbs signifying *to come* sometimes imitate εἶναι. E. g. Ἰγνώσκω δ' ὥς σφῶϊν ἐελδομένοισιν ἰκάνω, *I know that you longed for my arrival.*

4. Many transitive VERBS of this class (§ 196. 2) are followed by the accusative of the immediate, and the dative of the remote, object. E. g.

Δίδωμι σοι τοῦτο, *I give this to thee.*

NOTE 3. A few verbs denoting *to give a part* (as μεταδίδωμι) are often followed by the *dative* of a person, and the *genitive* of the thing imparted (§ 178. 1).

5. The dative is put after the INTERJECTIONS οἷ, ᾧ, ἰῷ, and οὐαί. E. g. Οἷ μοι, *woe is me.*

§ 197. 1. The dative is often used to denote that *with regard to* which any thing is affirmed. E. g.

Μάλιστα σπουδῆς ἄξια τῇ πόλει, *Of the utmost consideration with regard to the state, or Deserving the most serious attention of the state.*

Σφῶν μὲν ἐντολὴ Διὸς ἔχει τέλος δῆ, *As to you two, the command of Jupiter is now done.*

So Ἀπὸ Ἐλεφαντίνης πόλιος ἄνω ἰόντι ἄναντις ἐστὶ τὸ χωρίον, *to a person going up from the city Elephantinē the country appears steep.*

NOTE 1. This dative is often preceded by the particle ὥς. E. g. Ἐπείπερ εἰ γενναῖος ὥς ἰδόντι, *since thou art of noble descent to one who sees thee, or rather, as thy appearance indicates.*

Hence the phrase Ὡς ἐμοί, or Ὡς γ' ἐμοί, *in my opinion.* E. g. Κρέων ἦν ζηλωτὸς, ὥς ἐμοί, ποτέ, *Creon was once, in my opinion, in an enviable condition.*

NOTE 2. Frequently the dative of the *personal pronoun* is apparently *superfluous*. E. g. Εἰπέμεναι μοι, Τρῶες, ἀγαυοῦ Ἴλιονῆος πατρὶ φίλῳ καὶ μητρὶ γοήμεναι, *O Trojans, do tell the beloved father and mother of illustrious Ilioneus to bewail*, where μοι might have been omitted without any essential injury to the sense. Ἀλλὰ σ' ἐς Ἠλύσιον πεδῖον ἀθάνατοι πέμπουσιν, οὐνεκ' ἔχεις Ἑλένην, καὶ σφιν γαμβρὸς Διὸς ἐσσι, *but the immortals will send thee to the Elysian fields, because thou hast Helen for thy wife, and art son-in-law to Jupiter*, where the dative σφιν, referring to ἀθάνατοι, implies that the person, to whom σὲ refers, is a favorite of the gods.

2. The dative is often used *to limit* any word or expression. E. g.

Δυνατοὶ γινόμενοι καὶ τοῖς σώμασι καὶ ταῖς ψυχαῖς, *Becoming strong both in body and soul.* Here the dative denotes that in which they became strong.

Ἐφ' ἧλει ἐκέαστο, *He was eminent with the spear.*

NOTE 3. The dative is put *after comparatives* to denote the *excess* of one thing over another. E. g. Πόλι λογίμῳ ἢ Ἑλλὰς γέγονε ἀσθενεστερή, *Greece has become weaker by one distinguished city.*

NOTE 4. Particularly, the dative is often used to limit the meaning of a *substantive*, in which case it is nearly equivalent to the adnominal genitive (§ 173). E. g.

Θήβαισιν ἄναξ, *King of Thebes.*

Δόσις ἀνθρώποισιν, *A gift to men.* Here the dative is used *objectively*, (§ 173. N. 2.)

§ 198. The dative is used to denote the *cause, manner, means, and instrument.* E. g.

Τοῖς πεπραγμένοις αἰσχυνόμενοι, *Being ashamed of their past acts.*

Δρόμῳ ἔεντο ἐς τοὺς βαρβάρους, *They went running against the barbarians.*

Τῷ σώματι ἐργαζόμενος, *Working with his body.*

NOTE 1. The dative after the verb *χράομαι*, *avail myself*, *use*, and its compounds, may be referred to this head. E. g. *Χρῶμεθα αὐτῷ*, *we use it.*

NOTE 2. This dative sometimes depends on *ἐν*, *ἐν*, *ἐν*. E. g. *Ἰδοὺς ἐν ὤμμασιν*, *seeing with my eyes.* *Ἰνα χιρσὶν ὑπ' Αἰνείας δαμῖν*, *that he might fall by the hands of Æneas.*

§ 199. The dative is used to denote that by which any thing is *accompanied*. E. g. *Ἐβοήθησαν τοῖς Δωριεῦσιν ἑαυτῶν τε πεντακοσίοις καὶ χιλίοις ὀπλίταις καὶ τῶν ξυμμάχων μυριοῖς*, *they assisted the Dorians with one thousand five hundred heavy-armed soldiers of their own, and ten thousand of their allies.*

The nouns, of which the dative may thus be used, are chiefly the following: *ἵππεύς*, *ναῦς*, *ὀπλίτης*, *πεζός*, *πелтаστής*, *στόλος*, *στρατιώτης*, *στρατός*.

NOTE 1. This dative is frequently accompanied by the dative of *αὐτός*. E. g. *Τριήρεις αὐτοῖς πληρώμασι διεφθάρησαν*, *galleys were destroyed with every thing on board.*

NOTE 2. Sometimes the preposition *σύν* is found before this dative. E. g. *Ἐλεγον αὐτὸν ὑποπρῆσαι πάσας αὐτῇ σύν πόλιν*, *they said that he burned them all together with the city.*

§ 200. 1. Frequently the dative, in connection with a *passive* form, denotes the *agent* of the action. E. g.

Προσπόλοις φυλάσσεται, *He is taken care of by the servants*, the active construction of which is *Πρόσπολοι φυλάσσουν αὐτόν*, *The servants are taking care of him*, (§ 163. 1.)

Δοιοῖσι κασιγνήτοισι δαμέντε, *Being slain by two brothers.*

NOTE 1. The preposition *ὅς* is often used before this dative. E. g. *ὅς Τυδείδῃ περικλυτοῖσι φάλαγγι Τρώων*, *thus were the close ranks of the Trojans routed by Tydides.*

2. The dative after *verbal adjectives* in *τος* and *τος* (§ 132. 1, 2) denotes the *subject* of the action. E. g. *Ἐπερ τιμᾶσθαι βούλει, ὥφελήτεα σοι ἡ πόλις ἐστίν*, *if thou wishest to be honored, thou must benefit the state.*

So when the *neuter* of the verbal in *τιος* is equivalent to *δεῖ* with the infinitive (§ 162. N. 1), *Οὐ γυναικῶν οὐδέποθ' ἔσθ' ἡττητέα ἡμῖν*, *we must never be conquered by women*, where *ἡττητέα ἡμῖν* is equivalent to *δεῖ ἡμᾶς ἡττηᾶσθαι*.

NOTE 2. When the verbal in *τιον* is equivalent to *δεῖ* with the infinitive, the *accusative* is often used instead of the dative. The accusative in this case denotes the subject of the infinitive implied in the verbal adjective (§ 159. N. 1.) E. g. *Οὕτε μισθοφορητέον ἄλλους ἢ τοὺς στρατευομένους*, *nor must others, than those who serve in the army, receive wages*, where *μισθοφορητέον* is equivalent to *δεῖ μισθοφορεῖν*.

§ 201. The dative often answers to the question AT WHAT TIME? WHEN? E. g.

Ταύτῃ τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεύς, *The king did not fight on that day*.

NOTE 1. Sometimes this dative depends on *ἔστι*. E. g. *Τῇ δ' ἔστι ἡμεῖς*, *on this day, to-day*.

NOTE 2. Sometimes the dative is equivalent to the genitive absolute (§ 192). E. g. *Ποιήσαντι Φρυνίχῳ δράμα Μιλήτου ἄλωσιν καὶ διδάξαντι ἐς δάκρυα ἔπει τοῦ θήτηρον*, *when Phrynichus wrote a play, entitled, The Capture of Milētus, and acted it, the spectators wept*.

§ 202. The dative often answers to the question IN WHAT PLACE? WHERE? E. g. *Μαραθῶνι ὅτ' ἤμεν, ἐδιώκομεν*, *when we were at Marathon, we pursued (the enemy)*.

§ 203. The dative is put after the following PREPOSITIONS :

Ἀμφι, about, on, concerning. E. g. *Ἀμφι πλευραῖς*, *about the sides*. *Ἀμφι τραπέζαις*, *on the tables*. *Ἀμφι γυναικί*, *about (that is, for the sake of) a woman*.

Ἀνά, upon, only in the poets.

Ἐν, in, at. E. g. *Ἐν τούτῳ τῷ τόπῳ*, *in this place*.

Sometimes *ἐν* is found before a *genitive*, the noun, to which it belongs, being understood. E. g. *Ἐν Αἰδου*, sc. *δόμοις*, *in the palaces of Hades*, simply in *Hades*.

Ἐπὶ, upon, on account of, on condition that. *Ἐπὶ τῷ γελᾷς*; *what dost thou laugh at?* *Ἐπὶ τοῖσδε τοὺς πρέσβεις ἐπ' ἄριστον καλῶ*, *on this condition I invite the ambassadors to dinner*.

Μετά, *among, with, only* in the poets. Ὅφρ' εὖ εἰδῶ, ὅσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεός εἰμι, *that I may well know, how much I am the most unhonored goddess of all.*

Παρά, *at, by the side of, with.* Παρὰ σοί, *with thee, at thy house.*

Περὶ, *about, on account of, for.* Περὶ ξίφει, *about (on) the sword.* Περὶ γὰρ δις ποιμένι λαῶν, *for he feared for the shepherd of the people.*

Πρὸς, *with, in addition to.* Πρὸς σοί, *with thee.* Πρὸς τούτοις, *in addition to these things.*

Σύν, *with, by means of.* Σύν σοί, *with thee.* Σύν μάχαις, *by means of battles.*

ὑπό, *under.* ὑπὸ τοῖς δυνάμενοισιν ὦν, *being under the powerful.*

In connection with *passive verbs*, ὑπό means *by*. ὑπὸ Τυδείδῃ κλονέοντο φάλαγγες, *the ranks were routed by Tydides.*

VOCATIVE.

§ 204. 1. The vocative forms no part of a proposition. It is used simply in addressing a person or thing. E. g.

Εἰλε, Διὸς θυγάτηρ, πολέμον, *Depart, daughter of Jupiter, from war.*

2. The vocative is often put after the INTERJECTIONS ὦ, ἰώ. E. g. ὦ Ἀχιλλεῦ, *O Achilles.*

VOICES.

ACTIVE.

§ 205. 1. The active voice comprises the greater number of *transitive* or *active*, and *intransitive* or *neuter*, verbs. E. g. κόπτω, *cut*; τρέχω, *run*.

NOTE 1. The *accusative* of the *reflexive pronoun* is frequently omitted; in which case the verb has the appearance of an *intransitive verb*. E. g. ἐλαύνω sc. ἐμαυτόν, *impel myself, proceed, march.*

NOTE 2. The *perfect* and *pluperfect* active of the following verbs borrow the signification of the *passive* or *middle*.

ἈΛΙΣΚΩ, *capture*, ἀλίσκομαι, *am captured*, ἐάλωκα, *have been captured*.

βρουχάομαι, *roar*; βέβρουχα, *roar*.

ΓΙΓΝΩ, *produce*, γίγνομαι, *am produced*, γέγονα, *become*, γίγονα, *am*.

δαίω (transitive), *burn*, δαίομαι (intransitive), *burn*, δέδηα, *burn*.

ΔΔΩ, *teach*, δέδασα, *have learned*.

δέρκομαι, *see*, δέδορκα, *see*.

ἐγείρω, *raise*, ἐγείρομαι, *raise myself*, ἐγρήγορα, *am awake*. But the first perfect ἐγήγερχα means *have raised*.

ἐρείπω, *demolish*, ἐρήριπα, *am demolished*.

ἵστημι, *cause to stand*, ἵσταμαι, *cause myself to stand*, *stand*, ἕστηκα, ἕσταα, *stand*. But the later form ἕστακα means *have placed*.

κεύθω (transitive), *hide*, κέκευθα (intransitive), *hide*.

κήδω, *afflict*, κήδομαι, *care for*, κέκηδα, *care for*.

μαίλω, *madden*, μαίνομαι, *am mad*, μέμνηα, *am mad*, *rave*.

μηκάομαι, *bleat*, μέμνηκα, *bleat*.

μυκάομαι, *bellow*, μέμνηκα, *bellow*.

οἶγω, *open*, οἶγομαι, *am opened*, ἔωγα, *stand open*. But the first perfect ἔωχα means *have opened*.

ὀλλύμι, *destroy*, ὀλλυμαι, *perish*, ὀλωλα, *have perished*. But the first perfect ὀλώλεκα means *have destroyed*.

ὄρνυμι, *rouse*, ὄρνυμαι, *rise*, ὄρωρα, *have arisen*.

πείθω, *persuade*, πείθομαι, *am persuaded*, πέποιθα, *confide in*, *trust*.

πήγνυμι, *fix*, πήγνυμαι, *am fixed*, πέπηγα, *stand fast*.

ρήγνυμι, *tear*, ῥήρωγα, *am torn to pieces*.

σβέννυμι, *extinguish*, σβέννυμαι, *am extinguished*, ἔσβηκα, *am extinguished*.

σήπω (transitive), *to rot*, σήπομαι (intransitive), *to rot*, σέσηπα, *to be rotten*.

σκέλλω, *cause to wither*, σκίλλομαι (intransitive), *wither*, ἔσκηκα, *am withered*.

τήκω (transitive), *melt*, τήκομαι (intransitive), *melt*, τέτηκα, *am melted*.

φαίνω, *make appear*, φαίνομαι, *appear*, πέφηνα, *have appeared*.

φύω, *produce*, φύομαι, *am produced*, πέφυκα, πέφυα, *am*.

REMARK. Sometimes the perfects *ἔτελεγα*, from *τελέσσω*, and *ἔφθιγα*, from *φθείρω*, take the signification of the *passive*.

NOTE 3. When the verb is both transitive and intransitive, the *first perfect* is *transitive*, and the *second perfect* (if there be any), *intransitive*. E. g. *πράσσω*, transitive, *do*, has 1 perf. *πέπραχα*, *have done*; but *πράσσω*, intransitive, *am* or *do*, has 2 perf. *πέπραγα*.

NOTE 4. The *second aorist* active of the^f following verbs takes the signification of the *passive* or *middle*.

ἄλίσκω, ἄλλσκομαι, ἐάλων, <i>was captured</i> .	μυκᾷμαι, ἔμυκον, <i>bellowed</i> .
δέρκομαι, ἔδρακον, <i>saw</i> .	σβέννυμι, σβέννυμαι, ἔσβην, <i>was extinguished</i> .
εἰρίκω (transitive), <i>break</i> , ἥρι- κον (intransitive), <i>broke</i> .	σκέλλω, σκέλλομαι, ἔσκλην, <i>with- ered</i> .
εἰρίπω, εἰρίπομαι, ἥριπον, <i>fell down</i> .	φύω, φύομαι, ἔφυν, <i>was produc- ed, am</i> . But the first aorist ἔφρυσσα means <i>I produced</i> .
ἵστημι, ἵσταμαι, ἔστην, <i>stood</i> .	
μηκάομαι, ἔμακον, <i>bleated</i> .	

2. *Causative* verbs, that is, verbs signifying *to cause* (one) *to do any thing*, belong to the active voice. E. g. γινύω, *cause to taste*; μιμνήσκω, *cause to remember, remind*.

PASSIVE.

§ 206. 1. The passive takes for its subject that which was the immediate object of the active (§ 163. 1). That, which was subject-nominative in the active (§ 157), becomes *genitive* in the passive, and depends on *ὑπό*, *παρά*, *πρός*, or *ἐξ*. E. g.

Ἡμεῖς ἐξαπατώμεθα ὑπὸ τῶν πρέσβεων, *We are completely deceived by the ambassadors*. The active construction of this example would be Οἱ πρέσβεις ἐξαπατῶσιν ἡμᾶς, *The ambassadors are completely deceiving us*.

2. The *dative* without a preposition is often used instead of the *genitive* with *ὑπό*, particularly in connection with the *perfect* and *pluperfect passive*. E. g.

Εἶρητο ταῦτα τῷ Εὐθύδημῳ, *These things had been said by Euthydēmus*, equivalent to Εἰρήκει ταῦτα ὁ Εὐθύδημος, *Euthydēmus had said these things*.

REMARK. The context will determine whether a *dative* in connection with a *passive* verb denotes the subject (§ 200) or the object (§ 196) of that verb.

3. When the active is followed by two cases, the passive retains the latter. E. g.

Ἐπὶ Διὸς ἵπποσύνας ἐδιδάχθης, *Thou wast taught horsemanship by Jove*, the active construction of which would be Ὁ Ζεὺς ἵπποσύνας σε ἐδίδαξεν, *Jove taught thee horsemanship*, (§ 165.)

Εἴργεται τῶν νομίμων ὑπό τις, He is deprived of privileges by somebody, the active construction of which would be Εἴργει τις αὐτὸν τῶν νομίμων, Somebody deprives him of privileges, (§ 180. 2.)

NOTE 1. The object, which was in the *genitive* or *dative*, is sometimes made the subject of the passive. E. g. *Ἐκείνος κατεψηφίσθη, he was condemned, (§ 183. 2.)* *Οἱ Λακεδαιμόνιοι ἀπιστοῦνται ὑπὸ πάντων Πελοποννησίων, the Lacedæmonians are distrusted by all the Peloponnesians, the active construction of which would be Πάντες Πελοποννήσιοι ἀπιστοῦσι τοῖς Λακεδαιμονίοις, (§ 196. 2.)*

NOTE 2. The *aurist passive* frequently has the signification of the *aurist middle*. In such cases the *aurist middle* is either rare or obsolete. E. g. *ἀπαλλάσσω, deliver, ἀπηλλάγην, delivered myself, not was delivered.*

MIDDLE.

§ 207. 1. The middle is often equivalent to the active followed by the *accusative* of the *reflexive* pronoun. E. g.

νίπομαι equivalent to *νίπω ἑμαυτὸν, wash myself.*

So *ἀγάλλομαι, ἀναρτᾶμαι, ἀπάγχομαι, ἀπέχομαι, ἐνδύομαι, κείρομαι, κτενίζομαι, λούομαι, ξυράομαι, περαιόομαι, παρασκευάζομαι*, and some others.

When the active is followed by two cases, middle verbs of this class retain the latter. E. g. *Ἐνδύεται τὸν θώρακα, he puts on the cuirass, of which the active construction would be Ἐνδύει ἑαυτὸν τὸν θώρακα, (§ 165.)*

NOTE 1. The *accusative* after *κείρομαι, περαιόομαι, φοβέομαι*, and some others, is properly speaking *synecdochical* (§ 167).

NOTE 2. Some middle verbs of this class (§ 207, 1) have apparently become *intransitive*. E. g. *ἵπω, cause to hope, ἵπομαι, cause myself to hope, simply hope; πλάζω, cause to wander, πλάζομαι, cause myself to wander, simply wander.*

2. Very frequently the middle is equivalent to the active followed by the *dative* of the *reflexive* pronoun. In this case the middle is used *transitively*. E. g.

Ποιεῖσθαι τὴν εἰρήνην, To make a peace for one's self.

But *Ποιεῖν τὴν εἰρήνην, To make a peace for others.*

Παρασκευάζομαι τι, I prepare something for myself.

But *Παρασκευάζω τι, I prepare something for somebody.*

3. The middle is sometimes used *transitively* to denote that the object of the action is a thing belonging to the subject of the verb. E. g.

Χρύσης ἤλθε λυσόμενος θυγάτρα, *Chryses came in order to ransom his own daughter.*

NOTE 3. Sometimes, for the sake of emphasis, the reflexive pronoun is annexed to a middle verb used transitively (§ 207. 2, 3). E. g. Γέγραμαι ἐμαυτῇ ταῦτα, *I have written these things for myself.*

4. Sometimes the middle is equivalent to the corresponding active with the *reciprocal* pronoun. E. g. λοιδορούμεθα equivalent to λοιδοροῦμεν ἀλλήλοις, *we are reviling one another*; but λοιδορούμεθα, in the passive, would mean *we are reviled by others.*

5. Sometimes the middle is used *transitively* to express an action which takes place *at the command* of the subject of the proposition. E. g.

Ἔδιδάξαμήν σε, *I caused thee to be taught, I have given thee an education.* But Ἔδιδάξά σε, *I taught thee.*

NOTE 4. Frequently the *middle* does not seem to differ from the *active*. E. g. ἰδεσθαι, in Homer, is equivalent to ἰδεῖν, *to see.*

NOTE 5. The *future middle* is often equivalent to the *future active*. In such cases the future active is either rare or obsolete. E. g. θαυμάζω, *admire*, θαυμάσομαι, *shall admire*, not *shall admire myself.*

Verbs, of which the future middle is equivalent to the future active: ἄγνοίω, ἄδω, ἀκούω, ἁμαρτάνω, ἀπαντάω, ἀπολαύω, βαδίζω, βαίνω, βιόω, βλώσχω, βοάω, γελάω, γηράσχω, γιγνώσχω, δάκνω, δαρθάνω, ΔΕΙΩ, διδράσχω, ΔΡΑΜΩ, ἐγκωμιάζω, ΕΙΔΩ, εἰμί απ, ΕΛΕΤΘΩ, ἐπαινέω, ἐπιορκέω, θαυμάζω, θέω τυη, θηράω, θηρεύω, θιγγάνω, θνήσχω, θρώσχω, κάμνω, κιχάνω, κλαίω, κλέπτω, κολάζω, λαγχάνω, λαμβάνω, μανθάνω, νέω σωιη, οἰμώζω, ὀμνυμι, ΟΠΩ, οὐρέω, παίζω, πάσχω, πηδάω, πίπτω, πλέω, πνέω, πρίγω, ῥέω ρλω, σιγάω, σιωπάω, σκώπτω, σπουδάζω, συρίζω, τρέχω, τρώγω, τωθάζω, φεύγω, χέζω, χωρέω, and some others.

NOTE 6. Sometimes the *future middle* is equivalent to the *future passive*. E. g. ὠφελέω, *benefit*, ὠφελήσομαι, *shall be benefited*, not *shall benefit myself.*

Verbs of which the future middle is equivalent to the future

passive : ἀδικίω, ἀλλιάσσω, βλάπτω, γυμνάζω, ζημιόω, προτιμάω, τρέφω, φυλάσσω, and some others.

NOTE 7. The *aorist middle* is in a few instances equivalent to the *aorist passive*. E. g. λίσσω, *leave*, ἐλιπόμην, *was left*, not *left myself*.

DEPONENT VERBS.

§ 208. *Deponent verbs* are those, which are used only in the passive or middle voice. They are called *deponent passive* or *deponent middle*, according as their *aorist* is taken from the passive or middle. In respect to signification, they are either *transitive* or *intransitive*. E. g.

ἐπιμελείομαι, *take care of*, ἐπεμελήθην, is a *deponent passive*.

ἐργάζομαι, *work*, ἐργασάμην, is a *deponent middle*.

NOTE 1. Some deponents have both the *aorist passive* and the *aorist middle*. E. g. δύναμαι, *am able*, ἔδυνάμην, in Homer ἰδυησάμην.

NOTE 2. Some deponents have, in the *perfect* and *pluperfect*, also a passive signification. E. g. ἐργάζομαι, *work*, perf. ἔργασμαι, *have worked*, sometimes *have been worked*.

NOTE 3. Sometimes the *aorist passive* of a deponent verb has a passive signification; in which case the *aorist middle* follows the present. E. g. καταψήφίζομαι, *condemn*, κατεψήφισθην, *was condemned*, κατεψήφισάμην, *condemned*.

TENSES.

PRESENT, PERFECT, PLUPERFECT, AND FUTURE.

§ 209. 1. The **PRESENT INDICATIVE** expresses an action or being which is going on now. E. g. γράφω, *I am writing*.

The present in the dependent moods (*subjunctive*, *optative*, *imperative*, and *infinitive*) and in the *participle* expresses a *continued action*. Its time in this case is determined by the context. E. g. Ἦκουσα ὅτι Περικλῆς πολλὰς ἐπὶ σταιτο, ἃς ἐπ' ἄδων τῇ πόλει ἐποίησεν αὐτὴν φιλεῖν αὐτόν, *I heard that Pericles knew many enchantments, which singing to the city he made it love him*.

NOTE 1. The *present* is frequently used for the *aorist* in an animated narration, in which the past is represented as present. E. g. Παίει κατὰ τὸ στήθον, καὶ τιτρώσκει διὰ τοῦ θώρακος, *he strikes (him) in the breast, and wounds him through the cuirass*, where παίει, τιτρώσκει, stand for ἔπαισε, ἔτρωσε.

NOTE 2. The *present* of *ἔλθω* has the force of the *perfect*, *have come*. The *imperfect* of this verb has the force of the *pluperfect*, *had come*.

NOTE 3. Sometimes the *present* has the force of the *future*. E. g. *ἵμι* regularly means *shall go*, and sometimes *am going*.

2. The *PERFECT* in all the moods and in the participle expresses an action which is now completed. E. g. *γέγραφα*, *I have written*.

NOTE 4. The *perfect* of some verbs has the signification of the *present*. In this case the *pluperfect* has the signification of the *imperfect*. E. g. *εἶκω*, *seem*, *εἶοικα*, *seem*.

Verbs, of which the perfect has the signification of the present, are *ἄγννυμι*, *ἀνοίγω*, *ἀνώγω*, *βρυχάομαι*, *γίγνομαι*, *ΓΩΝΩ*, *δαίω* *burn*, *ΔΕΙΩ*, *δέρκομαι*, *εγείρω* (only the 2 perf.), *ἔθω*, *ΕΙΔΩ*, *εἶκω*, *ἐλπώ*, *ἵστημι*, *κλάζω*, *κράζω*, *κτάομαι*, *λάσκω*, *μάω*, *μαίνω*, *μέλω*, *μηκάομαι*, *μιμνήσκω*, *μυκάομαι*, *πειθω* (only the 2 perf.), *ρήγνυμι*, *ῥώννυμι*, *τρίζω*, *φύω*.

NOTE 5. The *perfect* is sometimes used for the *present* to express a *customary action*. E. g. *Ὁ κρατῶν ἅμα πάντα συνήρπασσι*, *the conqueror takes possession of every thing*.

NOTE 6. The *perfect* is sometimes used for the *future* to express the *rapidity* or *certainty* of an action. E. g. *Ὅλωλας, εἰ σε ταῦτ' ἰρήσομαι πάλιν*, *thou shalt certainly perish, if I ask thee again the same question*.

NOTE 7. The *second person* of the *perfect imperative* is rarely used, except in verbs of which the perfect has the signification of the present (§ 209. N. 4). E. g. *Κράζω, κέκραγα, κέκραχθι* *cry out*; *μιμνήσκω, μέμνημαι, μέμνησο* *remember thou*.

NOTE 8. The *third person* of the *perfect passive imperative* of any verb may be used to denote the complete termination of an action. E. g. *Ταῦτα μὲν οὖν πεπαίεθω ὑμῶν*, *now you have had sport enough, or let there be no more joking about this*.

3. The *PLUPERFECT* expresses an action which was completed in past time. E. g. *ἔεγγράφειν*, *I had written*, implying that *there was a time when I could say "I have written."*

NOTE 9. In the old writers (as Homer), the *pluperfect* sometimes has the force of the *aorist*, and sometimes of the *imperfect*. E. g. (Il. 5, 66) *βαβλάσσι* for *ἰβάσι*, from *βάλλω*, *strike*; (Il. 9, 671) *δυδίσχοντο*, *they welcomed*, from *δίχομαι*. See also above (§ 209. N. 4.)

4. The *FUTURE* in all the moods and in the participle expresses an action or event which will take place. E. g. *γράψω*, *I shall or will write*.

NOTE 10. The *future* is often used to denote a *probable* occurrence. E. g. Φήσεις νομίζεσθαι σὺ παιδὸς τοῦτο τοῦργον εἶναι, *you will probably say, that this is considered as the business of a child.*

IMPERFECT.

§ 210. The imperfect expresses a *continued past* action. E. g. ἔγραφον, *I was writing*, not simply *I wrote*.

NOTE 1. Sometimes the *imperfect* expresses an *attempt* not brought to a successful conclusion. E. g. (Herod. 1, 68) Ἔμισθεῖτο τὴν αὐλήν, *he tried to hire the court-yard.*

NOTE 2. The *imperfect* frequently denotes a *customary* action. E. g. Τοὺς πολίτας μεθ' ὅπλων ἐξέπεμπον, *they were accustomed to send out the citizens armed.*

NOTE 3. The *imperfect* is frequently used for the *aorist*, especially in Homer and Herodotus. E. g. Τότε δὴ Θεμιστοκλῆς κεινόν τε καὶ τοὺς Κορινθίους πολλά τε καὶ κακὰ ἔλεγε, *then Themistocles said many and bad things both about him and about the Corinthians.*

NOTE 4. The imperfect ἦν (from εἰμί) sometimes stands for ἰστί. E. g. Κύπρις οὐκ ἦν θεός, *Cypris then is not a goddess (as we thought).*

THIRD FUTURE PASSIVE.

§ 211. The third future passive expresses a *completed* action, the consequences of which will be permanent in future time. In other words it transports that which is already completed to a future time. E. g. ἐγγράφω, ἐγγεγράψομαι *I shall remain enrolled*, implying that *I have already been enrolled.*

NOTE 1. The third future is the natural future of verbs whose perfect has the signification of the present (§ 209. N. 4). E. g. κτάσσομαι, κίπτεται, κιντήσομαι *shall possess.*

NOTE 2. In many instances the third future does not differ in signification from the common future passive. E. g. δέω, *bind*, δεθήσομαι, *shall be bound.*

NOTE 3. The third future in some instances expresses the *rapidity* or *certainty* of a future action. E. g. πράσσω, πειράξεται *it shall immediately be done.*

AORIST.

§ 212. 1. The aorist in the indicative and participle expresses a *transient past* action, without any reference to

another action. It simply narrates that which took place. E. g. ἔγραψα, *I wrote*, not *I was writing*.

2. The aorist in the dependent moods (*subjunctive, optative, imperative, and infinitive*) expresses a *momentary* action, its time being determined by the context. E. g. Περὶ πλείονος ἐποίησατο εὐορκεῖν, ἢ χαρίσασθαι τῷ δήμῳ παρὰ τὸ δίκαιον, *he thought more of being just than of pleasing the multitude at the expense of justice*.

REMARK. We see then that the present in the dependent moods (§ 209. 1) marks a *continued* action; the aorist in these moods marks a *momentary* action; and this is all the difference between these two tenses in the dependent moods.

NOTE 1. The Greeks often use the *aorist* indicative and participle where, properly speaking, the *perfect* or *pluperfect* should be used. It must not be inferred, however, from this that the aorist may express the time marked by the perfect or pluperfect. E. g. (Aristoph. Nub. 238-9) Κατάβηθ' ὡς ἐμὲ, ἵνα μ' ἐκιδάξῃς, ὣν περ οὐνεκ' ἐλήλυθα. ΣΩΚ. Ἠλθες δὲ κατὰ τί; *Come down to me, to teach me those things for which I have come*. Soc. *What have you come for?* where ἦλθες is parallel with ἐλήλυθα.

NOTE 2. The *aorist indicative* is often used for the *present* to express a *customary* action. E. g. Ἄλλ' ἀπ' ἐχθρῶν δῆτα πολλὰ μανθάνουσιν οἱ σοφοί. Παρὰ μὲν οὖν φίλον οὐ μάθους ἂν τοῦθ', ὃ δ' ἐχθρὸς εὐθὺς ἐξηνάγκασεν, *But the wise learn many things from their enemies. Now from a friend you might not learn this; but the enemy (as a common thing) compels you to learn it*.

NOTE 3. The *aorist* is used for the *future* to denote the *rapidity* or *certainty* of an action. E. g. Ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσόλομεν νέον παλαιῷ, *then we are undone, if we add a new evil to an old one*.

NOTE 4. The aorist of the verbs ἀπειπύω, *despise*, γιλάω, *laugh at*, ἰδομαι, *amuse*, and a few others, is, in conversation, often used for the present, in order to express a decided feeling of admiration, contempt, or pleasure. E. g. Ἡρῶν ἀπειλαῖς, *it amuses me to hear (your) threats*.

MOODS.

INDICATIVE.

§ 213. 1. The indicative is used in independent propositions. E. g. Ὁ δράκων ἐστὶ μακρόν, *the dragon is a long thing*.

2. The indicative may be put after *interrogative* and *relative* words (§§ 68 : 71 : 73 : 123). E. g. *Τί ποιεῖς; what art thou doing? Οἶδε τί βούλεται, he knows what (it) wants. Ὁ ἀνὴρ, ὃς τοῦτ' ἐποίησε, the man who made this.*

3. The indicative may be put after the following particles: *εἰ, if, whether; ἐπεὶ, ἐπειδὴ, after, when; ὅτι, that, because; ὥς, that; ὥστε, so that.*

REMARK. In a sentence containing a *condition* and *consequence* or *conclusion*, the former is called *PROTASIS*, and the latter *ΑΠΟΔΟΣIS*. The protasis begins with the particle *εἰ, if*.

4. The indicative may be used in *conditional* propositions. E. g. *Λεινὰ πεισόμεσθα, εἰ σιγήσομεν, If we shall keep silence we shall suffer terrible things*, where *εἰ σιγήσομεν* is the protasis and *λεινὰ πεισόμεσθα* the apodosis. (§ 213. R.)

5. When the condition and the consequence are both *past* actions, the indicative is used both in the protasis and in the apodosis. In this case the apodosis contains the particle *ἄν*. E. g.

Οὔτοι εἰ ἦσαν ἄνδρες ἀγαθοὶ, οὐκ ἄν ποτε ταῦτα ἔπασχον, If they had been good men, they would never have suffered these things.

Οὐκ ἄν προέλεγεν, εἰ μὴ ἐπίστευσεν ἀληθεύσειν, Had he believed that he should prove a false prophet, he would not have predicted.

NOTE 1. Sometimes the *optative* is used in the *apodosis*, especially in the epic writers. E. g. *Καὶ νῦν κεν ἴδῃ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας, εἰ μὴ ἔξ' ἔξυ νόστῳ Διὸς θυγάτηρ Ἀφροδίτη, and now Æneas, king of men, had perished, had not Venus, daughter of Jove, quickly perceived.*

NOTE 2. Sometimes *ἄν* is omitted in the *apodosis*. E. g. *Εἰ γὰρ ἦν ἄπαντι πρῶτον τὰ μίλλοντα γινέσθαι, οὐδ' οὕτως ἀποστατίον τῇ πόλει τούτων ἦν, for if those things, which were to happen, had been manifest to all, the city ought not even then to have given these things up.*

NOTE 3. The particle *ἄν* may accompany *all* the tenses of the indicative, without any protasis expressed. E. g. *Ἐβουλόμην μὲν ἄν οὐκ ἐπλξην ἐνθάδε, I could have wished not to be contending here. Οὐ γὰρ ἄν ἦπατ' αὐτῶν, he could not have touched them. Ὡστε τῆς εἰρήνης ἄν διημαρτήκει, so that he would have missed the peace. Ὡς σκῆψιν ἄν ἄγων οὔτος οὐκ ἐσδέξεται, for this contest cannot possibly admit of any evasion.*

NOTE 4. The particles *ὅπως, how, in order that, ὅφρα, in order that, μή, lest, and the double negative οὐ μή, not, are*

2. The *first person singular* also of the subjunctive, preceded by the imperative ἄγε or φέρε, is often used in exhortations. E. g. Φέρε ἀκούσω, *let me hear*.

NOTE 1. Homer uses the *first person singular* of the subjunctive in exhortations without ἄγι, φέρι, or any auxiliary word. E. g. (Il. 22, 450) "Ἴδωμ' ἱερὰ ἔργα εἴπυκται, *let me see what deeds have been done*.

3. The *first person* of the subjunctive is used also in *questions of doubt*, when a person asks himself or another what he is to do. E. g. Πῶς φῶ ἐπίστασθαι; *how can I say that I know?* Εἴπω τι; *may I say any thing?*

Frequently the question begins with the *second person* of the present indicative of βούλομαι or θίλω. E. g. Βούλει θῶμεν; *wilt thou that we place?* In such cases βούλει or θίλεις usually precedes the subjunctive.

NOTE 2. Sometimes the interrogation disappears after θίλεις or βούλεις (§ 215. 3). E. g. Εἴτε τι βούλεις προσθῆς ἢ ἀφίλῃς, *whether thou wishest to add or take away any thing*.

4. The *first person* of the subjunctive is used also in questions expressing *indignation*. E. g. (Aristoph. Ran. 1132 - 4) Αἰσχύλε, παραινῶ σοι σιωπᾶν. ΑἴΣΧ. Ἐγὼ σιωπῶ; ἈΕΣΧ. *Am I to be silent?*

NOTE 3. The subjunctive is often used after οὐ μή for the *future indicative*. E. g. Οὐτε γίγνεται, οὐτε γίγοντι, εὐδὲ οὐν μὴ γίνηται, *it is not, it has not been, it will not be*.

In Homer, the subjunctive, with or without κίεν, is sometimes equivalent to the future indicative. E. g. Δύσομαι εἰς Ἀΐδου, καὶ ἐν νεκύεσσι φαείνω, *I will go into Hades, and shine among the dead*.

5. In *prohibitions*, the *second person* of the *aorist subjunctive* is used after μή and its compounds. E. g.

Μὴ φοβηθῇς, *Fear not*.

NOTE 4. The *third person* of the *aorist subjunctive* is rarely found after μή in prohibitions.

OPTATIVE.

§ 216. 1. The optative is put after the following particles:

εἰ, *if*.

ἐπεὶ, ἐπειδὴ, *when, after*.

ἕως, *until*.

ἕως, *until*.

ἵνα, *that, in order that*.

μή, *lest*.

ὅπως, ὥς, *that, in order that*.

ὅτι, *that*.

ὅφρα, synonymous with ἵνα or

ὅπως.

πρὶν, *before*.

2. The optative is put also after *interrogative* and *relative words* (§§ 68: 71: 73: 123).

3. The verb of the proposition, upon which the optative depends, expresses *time PAST*. (§§ 209. 3: 210: 212. 1.) E. g.

Ἥλαζονευσέθ' ἵνα φοβηθεῖην ἐγώ, *He was telling great stories that I might fear, or in order to scare me.*

Ἡρώτα δὴ ἔπειτα τίς εἶη, καὶ πόθεν ἔλθοι, *Then he asked who he was, and whence he came.*

NOTE 1. The optative often depends on a proposition which contains a verb expressing *present* or *future* time. In this case it generally denotes *uncertainty* or *probability*. E. g. Κάλεσον τροφὸν Εὐρύκλειαν, ὅφρ' ἔπος εἴποιμι, *call nurse Euryclea, that I may say a word to her.*

NOTE 2. When the present is used for the aorist (§ 209. N. 1), it is regularly followed by the optative. This is no exception to the rule (§ 216. 3). E. g. Βουλὴν ἐπιτεχνᾷται, ὅπως μὴ ἀλισθῇεν Ἀθηναῖοι, *he contrives a plan which should prevent the Athenians from assembling.*

NOTE 3. Sometimes the particle *ἄν* accompanies the words which precede the optative (§ 216, 1, 2). Thus the optative is sometimes found after *ἵαν*, *ἰπιδάν* ἵα *ἄν*, *μὴ ἄν*, *ἴσως ἄν*, *ἰστίαν*, *ἴταν*, *ἔφρα ἄν*, *ὥς ἄν*.

4. Particularly the optative is used when any thing that has been said or thought by another is *quoted*, but not in the words of the speaker. The action denoted by the optative may refer to present, past, or future time. E. g.

Ἀπεκρίνατο ὅτι μανθάνοιεν οἱ μανθάνοντες, ἃ οὐκ ἐπίσταντο, *He answered that those, who learn, learn what they do not know.*

Εἶπον ὅτι θαυμαστῶς σπουδάζοιμεν, *I said that we were wonderfully in earnest.*

Ἦιδη γάρ, ὅτι ἐξ αὐτῶν καλόν τι ἀνακύψοιτο τῶν ἐρωτημάτων, *For I knew that something good would come out of these questions.*

NOTE 4. Sometimes *ἴτι* or *ὥς* is omitted before this optative (§ 216. 4). E. g. Ταῦτ' ἀπαγγέλλειν πρὸς γυναῖκα πιστὴν δ' ἐν δόμοις εὖρεσι, *announce these things to my husband; and that he will find his wife faithful in the house.*

Ὅτι may be omitted also when it has already been expressed. E. g. Πρῶτον μὲν πρὸς Παριανούς τινες ἴλιγεν, ἴτι Μήδεος μὲν ἄνω εἴη δώδεκα ἡμερῶν ἀπὸ θαλάσσης ὁδὸν· Σιύθης δὲ ἄρχων ἴσταιτο, *and first he said to some Parians, that Medæus was up twelve days' journey from the sea; and (that) Southeas would be the leader.*

NOTE 5. Instead of the optative after *εἰ, ὅτι, ὥς*, the indicative is often used. E. g. *Προσπίντων ὅτι τὴν Ἑλλάδα ἱλευθιροῦσι*, *having proclaimed that they liberate Greece*, where *ἱλευθιροῖν* might have been used.

§ 217. 1. The optative is used in the expression of a wish. E. g.

Σοὶ δὲ θεοὶ τόσα δοῖεν, ὅσα φρεσὶ σῇσι μεινιῶς, *And may the gods give thee as many things as thou longest for.*

NOTE 1. Frequently the particles *εἰ, εἰ γάρ, εἴθε, ὥς*, *O that*, are placed before this optative. E. g. *Εἰ γὰρ ἐγὼν Διὸς παῖς αἰγιόχοιο εἴην*, *O that I were a son of ægis-bearing Jove!*

Homer sometimes adds *κέν* to these particles.

NOTE 2. If the wish refers to *past time*, the aorist indicative is used after the abovementioned particles (§ 217. N. 1). E. g. *Εἴς' ἐξέκτεπην*, *O that I had been cut off!*

NOTE 3. Frequently the aorist *ᾤφιλον* (from *φιλέω*) with the infinitive follows the particles *εἴθε, εἰ γάρ, ὥς*. E. g. *Εἴς' ᾤφιλόν μοι κηδεμὼν εἶναι*, *O that he were my guardian.*

Sometimes *ᾤφιλον* with the infinitive is not accompanied by any particle. E. g. *Ὀφίλει μηδὲς ἄλλος Ἀριστογείτονι χαίρειν*, *O that no other man had delighted in Aristogiton!*

2. The optative (generally with the particle *ἄν*) in an independent proposition, very often implies *uncertainty, doubt, possibility, or inclination*. E. g.

Οὐκοῦν ἄν ἤδη τῶν θιατῶν τις λέγοι, *Now some one of the spectators might (perhaps) say.*

Ἵσως οὖν εἴποιεν ἄν, *They might perhaps say.*

Ἥδιώς ἄν οὖν αὐτῶν πυθολμην, *Fain would I ask them.*

Εἴ τις ἔροιστό με, τί νομίζω μέγιστον εἶναι τῶν Εὐαγόρου πεπραγμένων, εἰς πολλὴν ἀπορίαν ἄν κατασταίην, *should any one ask me, which of the deeds of Evagoras I consider greatest, I should find myself in great perplexity.*

NOTE 4. Frequently the indicative is used in the *protasis*, and the optative with *ἄν*, in the *apodosis*. E. g. *Εἰ γὰρ μηδὲ ταῦτα οἶδα, καὶ τῶν ἀνδραπόδων φαυλότερος ἄν εἴην*, *I should be more worthless than the slaves, if I did not know these things.*

Also the optative is used in the *protasis* and the indicative in the *apodosis*. E. g. *Οἳ ἴδωσι τῇς νυκτὸς παραγινέσθαι πανστρατιᾶς, εἴ τι ἄρα μὴ περὶ χερσὶν αὐτῶν ἰσχυροῦσι*, *who were to come in the night with the entire army, in case success should not attend those who had entered.* (§ 213. R.)

NOTE 5. The subjunctive with *ἵνα, ἄν, or ἥ*, is sometimes used in the *protasis*, and the optative in the *apodosis*. E. g. *Ἦν παρέχασσι τοῖς δειμίνοις ἀπασῶν χλαίνας, πλευρίτις ἡμῶν οὐδέ' ἄν λάβοι ποτὶ*, *if the fullers furnish the needy with gowns, pleurisy will never afflict any of us.* (§ 213. R.)

3. The optative with *ἄν*, in an independent proposition, often supplies the place of the *indicative*. E. g.

Οὐκ ἄν μεθίειμην τοῦ θρόνου, *I will not give up the throne*, where μεθίειμην is equivalent to μεθήσομαι.

Αὐτὸς μὲντοι ἔψομαι τοι, καὶ οὐκ ἄν λειφθείην, *I will however follow thee, and I will not be left behind*, where λειφθείην follows ἔψομαι.

4. Frequently the optative (with or without *ἄν*) has the force of the *imperative*. E. g. Εἰ δὲ μὴ, Χειρίσσοφος μὲν ἡγοῖτο, τῶν δὲ πλευρῶν ἑκατέρων δύο τῶν πρεσβυτάτων στρατηγῶ ἐπιμελοῖσθην, *and if not, let Chirisophus take the lead, and let two of the oldest generals take charge of both wings*, where ἡγείσθω, ἐπιμελείσθω, would be less polite. Λέγοις ἄν, *you may speak, softer than λέγε, speak thou*.

IMPERATIVE.

§ 218. 1. The imperative is used to express a *command*, an *exhortation*, or an *entreaty*. E. g.

φεῦγε, *begone!* φευγέτω, *let him depart*, φεύγετε, *depart ye*, φευγέτωσαν, *let them depart*.

2. In *prohibitions* the *present imperative* is used after *μὴ* and its compounds. E. g. Μὴ λέγῃς ταῦτα, *say not these things*.

NOTE 1. Sometimes *μὴ* is followed by the *aorist imperative*, particularly by the *third person*. E. g. Μηδὲ σοι μελεσάτω, *and care not*.

NOTE 2. The *second person* of the imperative is sometimes used for the *third person*, when the speaker is in great haste. E. g. Χώρει διῶρε πᾶς ὑπηρέτης· τόξευε πᾶς τις, *let every servant come hither; shoot, every one!*

NOTE 3. The imperative in connection with a *relative pronoun* or *relative adverb*, is sometimes found in a *dependent proposition* after οἶσθα (from οἶδα, *know*). E. g. Οἶσθ' οὖν ὃ δεῖς ποιεῖν; *knowest thou what thou must now do?* Οἶσθ' ὥς ποιήσῃς; *dost thou know how thou must do?* Οἶσθα νῦν ὃ μοι γενέσθω; *do you know what I desire to be done to me?*

INFINITIVE.

§ 219. 1. The infinitive depends on a *VERB*, *PARTICIPLE*, or *ADJECTIVE*. E. g.

*Τιμῆς βούλεσθε γενέσθαι αὐτὸν σοφόν; *Do you wish him to become wise?*

Ἀθηναίους πάντας μετὰ τοῦ θεοῦ νομίζεις δυνήσεσθαι ποιῆσαι πείθεσθαί σοι; *Do you think that you will be able to make all the Athenians, together with your uncle, follow your advice?* Here πείθεσθαι depends on ποιῆσαι, ποιῆσαι on δυνήσεσθαι, and δυνήσεσθαι on νομίζεις.

Δεινός νομιζόμενος εἶναι λέγειν, *Being considered an eloquent speaker.*

The infinitive may depend on the verbs ἀγγέλλομαι, αἰρέομαι, ἀκούω, ἀναγκάζω, ἀνίημι, ἀνῶγω, ἀξιόω, ἀπαγορεύω, ἀπειλέω threaten, ἀπειπεῖν, ἄρχω begin, βούλομαι, δέομαι, διανοομαι, διδάσκω, δοκέω, δύναμαι, εἶω, εἶθελω, ἔθω, εἶδομαι seem, ἐλπίζω, ἔλπομαι, ἐπαγγέλλομαι, ἐπείγομαι, ἐπιτέλλομαι, ἐπιτρέπω, ἐπιχειρέω, εὐχομαι, ἔχω can, ἱκετεύω, κατεργάζομαι, κελύω, κέλομαι, λέγω, λιλαιομαι, λίσσομαι, μανθάνω, μέλλω, νημεσίζομαι, νομίζω, οἶδα, οἶομαι, ὄμνυμι, ὁμολογέω, ὀρμάω, ὀτρύνω, ὀφείλω, παραγγέλλω, παραινέω, παρασκευάζομαι, παράφημι, πείθω, πειράομαι, πέφυκα and ἔφην (from φύω), πιστεύω, ποιέω, προαιρέομαι, προσδοκάω, προσποιέομαι, προστάσσω, στυγέω, συνίημι, τολμάω, ὑπισχνέομαι, φαίνομαι, φημί, and some others.

It may depend on the adjectives ἀδύνατος, ἄξιος, δεινός, δίκαιος, δυνατός, ἐπιτήδειος, ἔτοιμος, ἡδύς, ἱκανός, κακός, ὀξύς, πιθάνος, ῥᾶδιος, χαλεπός, and some others.

2. The infinitive is often used after verbs, participles, and phrases, to denote a *cause* or *motive*. E. g.

Θνέσι' Ἀγαμέμνονι λεῖπε φορῆναι, *Thyestes left it to Agamemnon to carry (it).*

NOTE 1. Μίλλω, followed by the infinitive (present, aorist, or future) of a verb, forms a *periphrastic future*. E. g. Μίλλει τιθίναί, *he is about to place*.

The infinitive is frequently omitted, when it can be supplied from the context. E. g. (Aristoph. Plut. 1100-2) Εἶπ' ἡμεῖς, εὐ τὴν θύραν ἰκοντες εὐτασι σφῶρα; EPM. Μὰ Δί', ἀλλ' ἔμελλον, sc. κρούειν, *Tell me, was it you that knocked at the door so furiously?* MER. Νότ I, by Jove, I was going (to knock).

NOTE 2. The pronominal adjectives ποῖος, τοιούδε, οἷος or οἷός τε, and τηλίκος, are sometimes followed by the infinitive, in which case they imply *capableness*. E. g. Οὐχ οἷός τ' εἶμ' ἀποσοβῆσαι τὸν γέλωτ, *I cannot drive away my laughter*.

NOTE 3. It has already been remarked (§ 158. N. 3), that the omitted subject of the infinitive is frequently different from that of the proposition on which it depends. We remark now that this takes place chiefly after *adjectives*. E. g. Παμφαῆς ἀστήρ ἰδεῖν, *a star all bright to behold*, where the subject of ἰδεῖν would be τινά.

NOTE 4. In *narration* the infinitive often seems to take the place of the *indicative*; in which case some part of *φημι* or *λέγω* may be supplied. E. g. (Herod. 1. 86) *Τὸν μὲν δὴ ποιεῖεν ταῦτα*, now he was doing these things, equivalent to *Ὁ μὲν δὴ ἐποίησε ταῦτα*.

NOTE 5. The infinitive of verbs signifying *to go* is in some instances omitted. E. g. (Aristoph. *Ran.* 1279) *Ἐγὼ μὲν οὖν ἐς τὸ βαλανεῖον βούλομαι*, sc. *ἵνα*, for my part I wish to go to the bath. (Id. *Av.* 1) *Ὁρῶν κελεύεις*; do you command us to go right on?

NOTE 6. The infinitive frequently stands for the *second person* of the *imperative*; in which case the imperative *ἔθελε* or *θέλε* is usually supplied. E. g. *Μήποτε σὺ γυναικὶ ἡπιος εἶναι*, you must never be indulgent to your wife.

NOTE 7. The infinitive sometimes stands for the *third person* of the *imperative*, in which case, the subject, when expressed, is put in the *accusative*. It is thus used especially in commands and proclamations. E. g. *Τεύχεα συλήσας φερέτω κοίλας ἐπὶ νῆας, σῶμα δὲ οἰκαδ' ἐμὸν δόμεναι*, taking my arms, let him carry them to the hollow ships, and let him give my body to be carried home. *Ἀκούετε, λεῶ, τοὺς ὀπλίτας ἀπιέναι*, hear, ye people, the heavy-armed soldiers must retire.

NOTE 8. Sometimes the infinitive is put for the *first person plural* of the *subjunctive* (§ 215. 1), in which case *δεῖ* may be supplied. E. g. *Νῦν ἐν τῇ Ἑλλάδι καταμειναντας ἡμεῶν αὐτίων ἐπιμελεσθῆναι*, for the present, remaining in Greece, let us take care of ourselves.

NOTE 9. Sometimes the infinitive expresses a *wish*, in which case *δός* may be supplied. E. g. *Ζεῦ πάτερ, ἢ Αἴαντα λαχέειν, ἢ Τυδέος νιόν*, Father Jove, grant that the lot may fall upon Ajax, or upon the son of Tydeus.

§ 220. 1. The infinitive is frequently put after words and phrases signifying *so that*, *so as*; especially when its connection with the preceding clause is not very obvious. E. g.

Ἀυτόχειρες ᾠκοδόμησαν, ὥστε θαυμάζειν ἐμέ, Τhey built it with their own hands, so that I wondered.

Οὐ γὰρ ἐπειθε τοὺς Χίους, ὥστε ἑωυτῷ δοῦναι νῆας, For he could not persuade the Chians to give him vessels.

The words and phrases, after which the infinitive is put, are *ἐφ' ᾧ*, *ἐφ' ᾧτε*, on condition that, *ὅσον*, *ὅσῳ*, *ὥς*, *ὥστε*, so that, so as.

2. The infinitive is put also after words signifying *before*, *before that*, (as *πρὶν*, *πρὶν ἤ*.) E. g. *Πρὶν τὸν νόμον τεθεῖναι*, *before the law was made*.

NOTE 1. The infinitive with *ὥς*, *ὅσον*, *ὅσα*, *ὅ τι* (from *ὅστις*), is often used in *parenthetical* phrases. E. g. *Ὡς ἔπος εἰπεῖν*, *so to speak*. *Ὡς εἰκάζει*, *as one might conjecture*. *Ὡς ἐν πλείονι λόγῳ δηλῶσαι*, *to explain more fully*. *Ὡς συνελόντι εἰπεῖν*, *sc. λόγῳ*, *to express it briefly, or to be brief*. *Ὅσον γ' ἐμ' εἰδέναι*, *at least as far as my knowledge extends*. *Ὅ τι κῦμ' εἰδέναι*, *for aught I know*.

NOTE 2. In *parenthetical* phrases (§ 220. N. 1) *ὥς* is often omitted, in which case the infinitive appears to stand *absolutely*. E. g. *Οὐ πολλῷ λόγῳ εἰπεῖν*, *not to use many words*. *Ἐς τὸ ἀκριβῆς εἰπεῖν*, *strictly speaking, to speak strictly*. *Δοκεῖν ἐμοί*, *as it appears to me*. *Ὀλίγου δεῖν*, *almost, nearly*. *Πολλοῦ δεῖν*, *far from it*.

NOTE 3. In phrases like *Ὀλίγου δεῖν*, (§ 220. N. 2,) *δεῖν* is sometimes omitted. E. g. *Ὁ δὴ ὀλίγου πᾶσαι αἱ περὶ τὸ σῶμα ἡδοναὶ ἔχουσι*, *which almost all the bodily pleasures have*.

3. The infinitive is frequently accompanied by the particle *ἄν*, in which case it has the force of the *indicative*, *subjunctive*, or *optative*, with *ἄν*, (§§ 213. 5 : 214 : 217.) E. g. *Ἐπὶ πολλῶν ἄν τις ἰδεῖν δοκεῖ μοι*, *it seems to me that one might see on many occasions*. But *Ἐπὶ πολλῶν τις ἰδεῖν δοκεῖ μοι*, would mean *it seems to me that one saw on many occasions*.

§ 221. Frequently the infinitive has the force of a *neuter substantive*; in which case the *neuter* of the *article* (§ 141. 3) commonly precedes it. E. g.

Κρεῖττόν ἐστι τὸ σωφρονεῖν τοῦ πολυπραγμονεῖν, *To act discreetly is better than to meddle with other men's business*.

Σεμνυνόμεθα ἐπὶ τῷ βέλτιον γεγονέναι τῶν ἄλλων, *We pride ourselves upon being of nobler descent than others*.

Διὰ τὸ ξένος εἶναι οὐκ ἂν οἴει ἀδικηθῆναι, *Do you suppose that you will not be wronged, because you are a foreigner?*

NOTE 1. Frequently the infinitive with the article *τοῦ* is equivalent to the *genitive* denoting that on account of which any thing takes place (§ 187. 1). E. g. *Μή με ὑπολάβῃς οὐ πρὸς τὸ πρᾶγμα φιλονικούντα λέγειν*, *τοῦ καταφανὲς γενέσθαι*,

lest you suppose that I do not argue in order that the thing may become evident.

NOTE 2. The infinitive with or without the article *τί* is sometimes used in exclamations of surprise or indignation, in which case *ἀνέστην, ἡλίδην, εὐνθης,* or *μαρὶν ἔστι,* may be supplied. E. g. (Aristoph. Nub. 268) *Τὶ δὲ μὴ κυνὶν ἀναδὶν ἰλθῆν ἐπὶ τὸν κακοδαίμον' ἔχοντα, I, a wretch, have been foolish enough to come from home without a helmet; literally, that I miserable should have come from home without a helmet.*

NOTE 3. The infinitive *εἶναι* (from *εἰμί, am*) seems to be *superfluous* in some instances, particularly in connection with the adjective *ἐκόν, willing*. E. g. (Herodot. 7, 104) *Ἐκόν τι εἶναι εὐδ' ἂν μονομαχίῃμι, I should not fight even against a single man, if I had my way about it.*

So in the phrases *Τὶ ἤμμερον εἶναι, to-day. Τὶ νῦν εἶναι, now. Τὶ σήμερον εἶναι, generally, on the whole.*

NOTE 4. The infinitive is often put after the substantives *ἀνάγκη, θέμις, ὦρα,* and a few others, in which case it has the force of the adnominal genitive (§ 173). E. g. *Ἀνάγκη σε πάντα ἐπιστασθαι, sc. ἐστὶ, thou of necessity must know all things. Ὡρα βαδίζειν, sc. ἐστὶ, it is time to go.*

PARTICIPLE.

§ 222. 1. In general, the participle is equivalent to the indicative, subjunctive, or optative, preceded by a relative pronoun, or by a particle signifying *if, when, after, in order that, because, that, although*.

For the participle with the article, see above (§ 140. 3).

2. The participle in connection with verbs signifying *to know, to hear, to see, to perceive, to show, to relate, to remember, to forget, to be ashamed, to rejoice,* and a few others, is equivalent to the indicative or optative preceded by the conjunction *ὅτι*. E. g.

Τούτο μέμνημαι σφόδ' ἐπαγγελλομένω, I remember that you both profess this.

Γνοὺς βαπτιζόμενον τὸ μειράκιον, Perceiving that the stripling was overwhelmed.

Verbs of this class are *αἰσθάνομαι, αἰσχύνομαι, ἀκούω, γινώσκω, δείκνυμι, δηλώω* (also *δηλός εἰμι*), *διαμνημονεύω, διασαφείς, διαφέρω* relate, *ἐνθυμέομαι, ἐξετάζω* *προσε,* *ἐπιλανθάνομαι, ἐπίσταμαι, εὐρίσκω, ἰδεῖν, κατηγορεῖν ἀποδε,* *κλύω, μανθάνω, μέμνημαι, νοέω, οἶδα, ὁράω* *πυνθάνομαι, φαίνομαι, χαίρω,* and some others.

NOTE 1. The participle after *σύνοιδα* and *συγγιγνώσκω*, followed by the *dative* of the *reflexive pronoun*, is put either in the dative, or in the case with which these verbs agree. E. g. *Ἐμαντιῷ ξυνήδειν οὐδὲν ἐπισταμένῳ*, *I was conscious to myself that I knew nothing*. *Πῶς οὖν ἐμαντιῷ τοῦτ' ἐγὼ ξυνέισομαι, φεύγοντ' ἀπολύσας ἄνδρα*; *now how shall I endure the thought that I have let a defendant escape?* *Συγγιγνώσκομεν αὐτοῖσι ἡμῖν οὐ ποιήσασι ὀρθῶς*, *we are conscious of not having done right*.

3. Verbs signifying *to endure*, *not to endure*, *to overlook*, *to be contented with*, *to be satisfied*, *to cease*, and some others, are connected with the participle. E. g.

Τὸ δύνασθαι διψῶντα ἀνέχεσθαι, *To be able to endure thirst*.

Παῦσαι φλυαρῶν, *Stop talking nonsense*.

Verbs of this class are *ἀγαπάω* *am contented*, *ἀνέχομαι*, *ἀπαλλάσσομαι*, *ἄρχω* *begin*, *ἐκλείπω*, *ἐμπίπλωμαι*, *ἔχειν ἄδην*, *κάνω*, *καρτερέω*, *λήγω*, *παύω*, *περιοράω*, *τέιληκα* and *τλήναι*, *ὑπομένω*, and some others.

4. The participle is often put after the verbs *διαγλυνομαι*, *διάγω*, *διατελέω*, *λανθάνω*, *τυγχάνω*, *φθάνω*, and a few others, in which case the leading idea is contained in the participle. E. g.

Ἡοιῶν διαγεγνήηται, *He has been doing*.

Διάγουσι μανθάνοντες, *They pass their time in learning*.

Διατελοῦσι δικάζοντες, *They are continually deciding cases*.

Ἀέληθα ἐμαντιὸν σοφὸς ὢν, *I did not know that I was wise*.

Τυχάνομεν ἐπιθυμοῦντες, *We happen to be desirous*.

Φθάνει ἀναβάς, *He went up before*.

NOTE 2. *Ἔχω* is frequently followed by a participle; in which case the verb, from which the participle comes, would have been sufficient. E. g. *Κρύψας' ἔχεις*, for *ἐκρύψας*, *thou didst conceal*. *Εἶχε καταστρεψάμενος*, for *κατεστρέψατο*, *he subjugated*.

The same may be observed of *οἶχομαι* and the Homeric *βῆ*. E. g. *Ἦλκετο φεύγων*, *he escaped*. *Βῆ φεύγων ἐπὶ πόντον*, *he fled to the sea*.

5. The *future participle* is regularly put after verbs of *motion*, to express the *purpose* of the action of those verbs. E. g. *Ἦλθε πρὸς τὸν Ἀγσθίλαον ἀσπασόμενος*, *he came to Agsiläus to bid him farewell*. *Διδάξων ὄρμημαι*, *I am going to shew*

NOTE 3. The *present participle* is used after verbs of *motion*, when the time of the action marked by it is the same as that of the verb. E. g. *Πέμπει μὲ σοι φέροντα τάσδ' ἐπιστολάς*, *he sends me in order to bring these directions to thee.*

NOTE 4. The adverbs *αὐτίκα*, *ἐξαίφνης*, *εὐθύς*, *μεταξὺ*, *ἄμα*, are frequently followed by the participle. E. g. *Μεταξὺ θύων*, *while he was sacrificing.* *Ἄμα καταλαβόντες*, *as soon as they had overtaken (them).*

6. The participle with the particle *ἄν* has the force of the *indicative*, *subjunctive*, or *optative*, with *ἄν*, (§§ 213. 5 : 214 : 217.) E. g. *Τὰ δίκαιως ἄν ῥηθέντα κατὰ τῆς πόλεως*, *those things which might justly be said against the state*, where *τὰ δίκαιως ἄν ῥηθέντα* is equivalent to *ἐκεῖνα ἃ δίκαιως ἄν ῥηθελήν* but *τὰ δίκαιως ῥηθέντα* would mean *those things which were justly said.*

ADVERB.

§ 223. Adverbs limit the meaning of VERBS, PARTICIPLES, ADJECTIVES, and other ADVERBS.
E. g.

Οὕτω ποιῶ, *I do so.*

Καλῶς ποιῶν, *Doing well.*

Ἐπιτήδειος πάνυ, *Very convenient.*

Πάνυ καλῶς, *Very well.*

§ 224. 1. The Greek has two simple *negative* particles, *οὐ*, *no*, *not*, and *μή*, *not*. (§ 15. 4.)

2. *Οὐ* expresses a *direct* and *independent* negation. E. g. *Οὐ σε κρύψω*, *I will not conceal it from thee.* *Οὐκ οἶδα*, *I do not know.* *Οὐχ οἶός τ' εἰμὶ*, *I am not able.*

So in *direct interrogations*, *Οὐ παραμενεῖς*; *wilt thou not wait?* *Οὐκ ἠγόρευον*; *did not I say?*

3. *Μή* regularly expresses a *dependent* negation. Consequently it is put after the particles *ἵνα*, *ὅπως*, *ὥστε*, *ὥς*, *ὅφρα*, *ἵαν*, *εἰ*, *ἐπὶ*, *ἐπειδὴν*. Also it is put after all *relative* words, when they do not refer to definite antecedents. E. g. *Οὐκ ἂν προέλεγε*, *εἰ μὴ ἐπίστευσεν ἀληθεύσειν*, *had he not believed that he should prove a true prophet, he would not have predicted.* *Εὰν δέ τις ἐξελάνη τοὺς ἄρχοντας, καὶ μὴ δέχεται*, *and if any one shall drive away the magistrates, and shall not receive them.*

4. *Μή* is used also in propositions containing a *wish*, an *entreaty*, or a *prohibition*. E. g. *Παυσανίης κήρυγμα ποιησάμενος, μηδένα ἅπτεσθαι τῆς ληΐης*, *Pausanias proclaiming that no one should touch the booty*.

In *prohibitions*, the *present imperative* or the *aorist subjunctive* is used with *μή*. (§§ 215. 5 : 218. 2.)

5. *Μή*, after verbs implying *fear* or *anxiety*, signifies *lest*; in which case it is followed by the *subjunctive*, *optative*, and sometimes by the *future indicative*. (§§ 214 : 216 : 213. N. 4.)

6. *Μή* has also the force of an *interrogative* particle. E. g. *Μή πη δοκοῦμέν σοι*; *do we not seem to thee?* where the person asked is commonly expected to say *no*. But *Οὐ πη δοκοῦμέν σοι*; expects or presupposes the answer *yes*.

NOTE 1. The negative particles very often correspond to each other. The following are the negative formulas :

οὔτε οὔτε	neither nor
οὐδέ οὐδέ	neither nor
οὐ οὔτε	not nor
οὔτοι οὐδέ	neither nor
οὔτοι οὔτε	neither nor
οὐ οὐδέ οὔτε	not nor nor
οὔτε οὐ	neither nor
οὔτε οὐδέ	neither nor even
οὔτε οὐ οὐδέ	neither nor nor
οὔτε τε οὐ	neither nor
μήτε μήτε	neither nor
μηδέ μηδέ	neither nor
μήτε μή	neither nor
μήτε μηδέ	neither nor

NOTE 2. The formulas *οὐ τε, οὔτε τε*, (sometimes *τε οὐ τε, οὔτε καί, οὔτε δέ*,) are equivalent to *οὔτε οὔτε*, when both clauses have the *same* verb. E. g. (Il. 1, 603—4) *Οὐ μὲν φόρμιγγος περικαλλίος, ἣν ἔχ' Ἀπόλλων, Μουσάων θ', αἱ ᾄδον*, *neither of the harp of surpassing beauty, which Apollo had, nor of the Muses, who were singing*.

But if the verb of the second clause is *different* from that of the first, the second member (*τε*) of the formula has an *affirmative* meaning. E. g. *Οὔτε πρότερον ἡμεῖς ἤρξαμεν πόλεμον πρὸς ὑμᾶς· νῦν τ' ἐθέλομεν σπονδὰς ποιῆσθαι*, *we never began the war against you; and now we are willing to make a treaty*, where the verb of the first clause is *ἤρξαμεν*, and that of the second *ἐθέλομεν*.

NOTE 3. The first negative particle of a negative formula is sometimes omitted. E. g. Τρωάς οὐδ' Ἑλληνίς, for Οὐδ' ἡ Τρωάς οὐδ' ἡ Ἑλληνίς, *neither a Trojan woman nor a Grecian woman.*

§ 225. 1. *Two or more negatives, in Greek, strengthen the negation.* E. g.

Ὅταν μὴ φῆτε καλὸν εἶναι μηδὲν, *When you say that nothing is beautiful, or When you deny that there is any thing beautiful.*

2. The double negative οὐ μὴ is put either with the *future indicative* or with the *subjunctive*. (§§ 213. N. 5: 215. N. 3.)

The double negative μὴ οὐ is commonly put with the *infinitive*. E. g. Οὐκ ἐναντιώσομαι τὸ μὴ οὐ γέγωνεῖν, *I shall not object to saying.*

NOTE. Two negatives destroy each other in the formula Οὐδεὶς ὅστις οὐ, *no one who (does) not.* E. g. Οὐδὲν ὃ τι οὐκ ἠρώτα, *nothing which he did not ask.* Οὐδεὶς οὐ τῶν παρόντων ὑπερεπήνεσε τὸν λόγον, *there was no one of those who were present who did not much praise the discourse.* In this case both negatives belong to the same clause.

3. Verbs and expressions, which contain a negation, are often followed by the particle μὴ with the infinitive. E. g. Τὸν τε νόμον ἐδεικνύτην αὐτῷ καὶ τοῖς νέοις ἀπειπέτην μὴ διαλέγεσθαι, *they showed him the law, and told him not to hold any conversation with young men.* Ἐξερυσάμην βροτοὺς τοῦ μὴ διαβῆναι θέντας εἰς Αἴδου μολεῖν, *I delivered the mortal race from being utterly destroyed and sent to Hades.*

Verbs of this class are ἀπαυδάω, ἀπαγορεύω, ἀπέχομαι, ἀπιστέω, ἀρνέομαι (also the expression ἔξαρνός εἰμι), εἰργω, ἐπέχω, πᾶνω, ῥύνομαι, and a few others.

PREPOSITION.

§ 226. 1. The following eighteen prepositions are called the *primitive prepositions*:

Ἀμφί, *about, around*, with Genitive, Dative, or Accusative.

Ἀνά, *upon, on, in, through*, with Dative or Accusative.

Ἀντί, *instead of*, with Genitive.

Ἀπό, *from*, with Genitive.

Διὰ, *through, for, on account of, for the sake of*, with Genitive or Accusative.

Εἰς or Ἐς, *to, into*, with Accusative.

Ἐν, *in, at*, with Dative.

Ἐξ or *Ἐκ*, *from, of, out of*, with Genitive.

Ἐπὶ, *on, upon, to, towards*, with Genitive, Dative, or Accusative.

Κατά, *down from, against, according to, in, in respect to*, with Genitive or Accusative.

Μετά, *with, among, after*, with Genitive, Dative, or Accusative.

Παρά, *from, by, with, to, besides, along*, with Genitive, Dative, or Accusative.

Περὶ, *about, around, concerning, of*, with Genitive, Dative, or Accusative.

Πρό, *before, in the presence of, in behalf of, in preference to*, with Genitive.

Πρός, *to, towards, by, in addition to*, with Genitive, Dative, or Accusative.

Σύν and *Σύν*, *with, together with, by means of*, with Dative.

Ἵπέρ, *over, beyond, in behalf of*, with Genitive or Accusative.

ὑπό, *under, by*, with Genitive, Dative, or Accusative.

NOTE 1. Most of the dissyllabic prepositions throw the accent back on the penult, when they are placed *after* the nouns to which they belong. This is called *anastrophe*. E. g. *Νεῶν ἅπο*, for *Ἀπὸ νεῶν*, *from the ships*. *Ἐχθρῶν ὑπερ*, for *Ἵπέρ ἐχθρῶν*, *for the enemies*.

NOTE 2. Some of the dissyllabic prepositions throw the accent back on the penult also when they stand for *εἰμὶ*, *am*, compounded with themselves. In this case, the Attics use the old *ἐν* for *ἐν* (§ 226. N. 6). E. g. *πάρα* for *πάρεστι* from *πάρεμι*, *ἐν* for *ἐνεστι* from *ἐνεμι*.

NOTE 3. In the early writers (as Homer and Herodotus), the preposition is often separated from the verb, with which it is compounded, by other words belonging to the same proposition. This is called *tnesis*. E. g. *Ἀπὸ μὲν ἔθανε ὁ στρατηγός*, for *Ἀπέθανε μὲν ὁ στρατηγός*, *on the one hand, the general died*.

NOTE 4. In case of *tnesis* (§ 226. N. 3), the preposition is sometimes put *after* the verb. E. g. *Ἦσε δ' ἅπο ρινὸν λίθος*, *and the stone knocked off the shield*.

NOTE 5. In case of *tnesis*, when the same compound word is to be repeated several times, after the first time the preposition alone is sometimes used. E. g. *Κατὰ μὲν ἱλυσαν αὐτοῦ τὴν γυναῖκα, κατὰ δὲ τὰ τέκνα*, for *Κατίλυσαν μὲν αὐτοῦ τὴν γυναῖκα, κατίλυσαν δὲ τὰ τέκνα*, *on the one hand, they stoned his wife, and, on the other, they stoned his children*. (§ 226. N. 3.)

2. The following particles very often have the force of prepositions.

**Ἀνευ* or **Ἀτεν*, *without*, with Genitive.

**Ἀχρις* or **Ἀχρι*, *until, as far as*, with Genitive.

**Ἔνεκα* or **Ἐνεκεν*, *on account of, in respect to, so far as concerns*, with Genitive.

**Μέχρις* or **Μέχρι*, *until, as long as*, with Genitive.

**Πλην*, *except*, with Genitive.

**Ὡς*, *to*, with Accusative.

NOTE 6. The old language has *ἀπαι* for *ἀπὸ* · *διαί* for *διὰ* · *ἐνί*, *ἐνί*, *ἐν*, for *ἐν* · *παραι* for *παρά*, only in composition; *παραι* for *παρὰ* · *πρὸς*, *πρὸς*, for *πρός* · *ὕπαι* for *ὑπὲρ* · *ὕπαι* for *ὑπὲρ*. The Ionic has *ἐνικα* or *ἐνικεν* for *ἐνεκα*.

NOTE 7. A preposition *without a case* has the force of an adverb. E. g. *Κατακτενῶ γε πρός*, *in addition to this I will kill (thee)*.

NOTE 8. In the old writers, a preposition is sometimes repeated. E. g. *Ἐν δὲ καὶ ἐν Μίμφι*, *and in Memphis*.

NOTE 9. Sometimes the preposition, with which a verb is compounded, is repeated. E. g. **Ἀν δ' Ὀδυσσεύς ἐνίσταται*, *and Ulysses arose*.

§ 227. A preposition in *composition* is often followed by the same case as when it stands by itself. E. g.

**Ἦρενεγκόντες τὰς ναῦς τὸν Ἰσθμόν*, *Carrying the ships across the Isthmus*.

**Ἐσὴλθέ με*, *It came into my mind*.

CONJUNCTION.

§ 228. 1. Conjunctions signifying *and, but, or, than*, connect similar words. E. g.

Πολέμου καὶ μάχης, *Of war and battle*.

Δικαίως καὶ ἀδίκως, *Justly and unjustly*.

**Ἀγαπᾶν ἢ μισεῖν*, *To love or to hate*.

Conjunctions of this class are *καί*, *and*, *τί*, *and*, *ἀλλά*, *but*, *ἢ*, *or*, *ἢ*, *than*.

NOTE 1. The conjunction *ἢ*, *or*, means also *otherwise, else*. The formula *ἢ . . . ἢ*, means *either . . . or*. The formula *ἢ ὅτερον* or *ἢ ὅτερά* . . . *ἢ*, means *whether . . . or*.

NOTE 2. The conjunction *ἢ*, *than*, is used after *comparatives* (§ 186. N. 5, 6).

A comparison between two qualities of the same object is expressed by means of two comparatives, expressive of those qualities, with *ἢ, than*, between them. E. g. *Μανικώτεροι ἢ ἀνδρείότεροι, more rash than brave. Ἐποίησα ταχύτερα ἢ σοφώτερα, I acted more quickly than wisely.*

NOTE 3. The conjunction *καί*, in the formula *καὶ καί*, means *both and, as well as*.

After adjectives and adverbs implying resemblance, union, approach, it may be rendered *as*. E. g. *Ὀμοίως πεποιήκασιν καὶ Ὅμηρος, they have acted in the same manner as Homer, or they and Homer have acted in the same manner.*

Sometimes *καί* means *even, also*. E. g. *Καὶ Ἀχιλλεύς τούτῳ ἔφθιγ' ἀντιβολῆσαι, even Achilles is afraid to meet him.*

NOTE 4. *τε* is always enclitic (§ 22). The formula *τε καί* means *both and*. The formula *τε καί* (not separated) means *both and*. The formula *καί τε τε*, or *καί τε*, is a little stronger than *καί*.

NOTE 5. Sometimes a possessive pronoun or a possessive adjective and a genitive are connected by *καί* in which case the genitive is joined to the genitive implied in the pronoun or adjective. (§§ 67 : 131. 1.) E. g. *Παῖδες ἐμοὶ καὶ πατρὸς ἀτασθαλίου, sons of me and an indiscreet father.*

2. The following list contains most other conjunctions.

αἶ, Doric, = *εἰ*. It is used also by the epic poets, but only in the formulas *αἶ κεν, αἶ γάρ, αἶθε, O that*.

αἶκᾰ (*αἶ, αἶ*), Doric, = *εἰάν*.

ἄν, a particle implying *uncertainty and indefiniteness*. It may accompany all the moods and the participle. (§§ 213–222.)

Sometimes it is *doubled*. E. g. (Eupol. apud Athen.) *Οὓς οὐκ ἄν εἰλεσθ' οὐδ' ἄν οἰνόπτας ποροῦν, whom formerly you would not have appointed even inspectors of wine.*

ἄν, see *εἰάν*. It must not be confounded with the preceding.

ἄρα (paroxytone), *therefore, consequently*

ἄρα (properispomenon), an *interrogative particle*.

ἄτε (*ἄ, τε*), *inasmuch as, because*.

αὐτάρ or *ἀτάρ* (*αὐτε, ἄρα*), *but*.

γᾶ, Doric, = *γέ*.

γάρ, *for*, never stands at the beginning of a proposition.

γέ, a particle of *limitation, at least*. (See also § 64. N. 1.)

γοῦν (γε, οὖν) = γε and οὖν united.

δαί, = δῆ.

δαί, *and, but, for*, never begins a proposition. (See also μὲν.)

δή, *now, indeed, in truth, prithee*. Its compounds are δήπουθεν, δῆθεν, δῆτα.

εἰ or εἴ or ἤν (εἰ, εἴ, ἤν), *if, with the subjunctive*. (§§ 214. 1 : 216. N. 3.)

εἰ, *if, whether*, followed by the *indicative* or *optative*. (§§ 213. 3 : 216. 1 : 214. N. 5.)

εἰ γάρ, *for if*. It expresses also a *wish, O that!* (§ 217. N. 1, 2, 3.)

ἐπὶ or ἐπὶν (ἐπει, εἴ), *when, after, as soon as*, with the *subjunctive*. (§§ 214. 1 : 216. N. 3.)

ἐπει, Ionic, = ἐπὶν.

ἐπεὶ (ἐπὶ), *since, after, inasmuch as*, with the *indicative* or *optative*. (§§ 213. 3 : 216. 1 : 214. N. 5.)

ἐπειδάν (ἐπειδῇ, εἴ), = ἐπὶν.

ἐπειδή (ἐπεὶ, δῆ), = ἐπεὶ.

ἐπειή, poetic, = ἐπειδῇ.

ἐπὶν, see ἐπὶν.

ἦ, *truly, certainly*. It is also an *interrogative particle*. It is often followed by μὲν, πού, τοί, γάρ, or δῆ.

ἦδέ, *and*. See also ἦμιν.

ἦ, Epic and Ionic, = ἦ, *or, than*.

ἦμιν ἦδέ, *both and, as well as*.

ἦν, see εἰν.

ἦτοι (ἦ, τοί), used commonly in the formula ἦτοι ἦ, or ἦ ἦτοι, *either or*.

In Homer ἦτοι is equivalent to μὲν.

θῆν, a particle of *confirmation*.

ἰδέ, = ἦδέ.

ἵνα, *that, in order that*, with the *subjunctive, optative*, or with the historical tenses of the *indicative*. (§§ 214. 1 : 216. 1 : 213. N. 6.)

As an *adverb* it is equivalent to ποῦ or ὅπου, *where*.

καί, Doric, = καί.

καί or κέν, Epic, = εἴ (different from εἴ, *if*).

μέν, commonly used in the formula μέν δέ, *indeed but, on the one hand on the other*.

μὲν, a particle of *confirmation, really, indeed, certainly*. It is often preceded by γε, ἦ, καί, μή, οὐ, and by *interrogative* words (§§ 68 : 73 : 123).

μῶν (μή, οὖν), an *interrogative particle*. (§ 224. 6.) Sometimes it is followed by μή or οὖν.

νύ or νύν (short υ) is a weak νῦν, *now*. The form νύ is found only in the Epic language.

ὅμως, *yet, still*.

ὅπως, *that, in order that*, with the *subjunctive, optative, or future indicative*. (§§ 214. 1 : 216. 1 : 213. N. 4, 5.) It must not be confounded with the adverb ὅπως, *as*.

ὅταν (ὅτε, ἄν), *when*, with the *subjunctive*. (§§ 214. 4 : 216. N. 3.)

ὅτι (ὅστις), *that, because*, with the *indicative or optative*. (§§ 213. 3 : 216. 1.)

It strengthens the meaning of *superlative* adjectives or adverbs. E. g. Ὅτι πλεῖστον χρόνον, *as much time as possible*.

Also, it stands before words *quoted* without change. E. g. Εἶπεν ὅτι Εἰς καιρὸν ἦκαίς, *he said, "You have come at the right time."*

οὖν, *now, therefore*. (See also §§ 71. N. 3 : 73. N. 3 : 123. N. 4.)

οὖνεκα (οὗ, ἔνεκα), *on account of which*. As a conjunction it means *since, because*.

ὄφρα, poetic, = ἵνα or ὅπως. (See also § 123.)

πέρ, *very, quite, although*. (See also §§ 71. N. 3 : 124. N. 4.)

ῥά, Epic, = ἄρα.

τοί (for σοί, § 64. N. 2), *certainly, indeed*. It often corresponds to the English parenthetical phrases *you know, you see*.

ὥς, *that, in order that*, with the *indicative, subjunctive, optative, or infinitive*. (§§ 213. 3 : 214. 1 : 216. 1 : 220. 1.)

It strengthens the meaning of *superlative* adjectives and adverbs. E. g. Ὡς τάχιστα, *as quickly as possible*.

ὥστε (ὥς, τέ), *so that*, with the *indicative or infinitive*. (§§ 213. 3 : 220. 1.)

INTERJECTION.

§ 229. Interjections are particles used in exclamations, and expressing some emotion of the mind.

The following list contains most interjections.

ᾶ, *ah!* of sorrow and compassion.

ᾷ, ᾶ, *ha! ha!* of laughter.

αἶ, of wonder.

αἰβοῖ, of wonder.

ἀππαπαί or ἀπαπαί, of approbation.

ἀιταλαιταία, of joy.

ἀιταππαιταία, of sorrow.

ἀιταται, ἀιταται, or ἀιταταιάξ, of sorrow and disgust.

βαβαί or βαβαιάξ, of astonishment. Followed by the *genitive* (§ 187. 2).

ἔ or ἔ, *ah!* of grief.

εἴα (sometimes εἴα), *on! courage!*

εἴεν, *well, be it so.*

ἐλελεῦ, of grief or joy.

εὖγε (εὖ, γε), *well done! bravo!*

εὐοί, the cry of the bacchanals.

ἦν, ἦνι, ἦνιδε, = ἰδού, which see.

ιαιταται or ιαιταταιάξ, of sorrow. Followed by the *genitive* (§ 187. 2).

ιαῦ, ιανοῖ, *ho!* in answer to a call. Sometimes it is equivalent to ἰού, ἰώ.

ἰδού (oxytone), *lo! behold!* (See also *ΕΙΔΩ* in the catalogue of Anomalous Verbs.)

ιή, of exultation.

ἰού, *alas!* of sorrow. Followed by the *genitive* (§ 187. 2).

ἰώ, of joy or grief. Followed by the *dative* or *vocative* (§§ 196. 5: 204. 2).

μύ, μῦ, of pain. It is made by breathing strongly through the nostrils.

οά, *woe! alas.*

οῖ, *woe.* Followed by the *dative* (§ 196. 5).

οἶμοι or οἶ μοι (οἶ, μοί), *woe is me!* Followed by the *genitive* (§ 187. 2).

οἶτοτοῖ, οἶτοτοῖ, οἶτοτοτοῖ, or οἶτοτοτοτοῖ, of sorrow.

οὔαι, *woe!* used only by the later writers. Followed by the *dative* (§ 196. 5).

παπαί, παπαιάξ, of pain, sorrow, joy, wonder.

πόπαξ, πόποι, or ὦ πόποι, *O gods!* of complaint.

πύπαξ or πύππαξ, of wonder or admiration.

ῥυπαπαί, a cry used by rowers.

ῦ ῦ, expresses the sound made by a person smelling of any thing.

φεῦ, *alas!* Followed by the *genitive* (§ 187. 2).

φῦ, = φεῦ.

ὦ (with the acute accent), *oh!* of wonder or grief. Followed by the *nominative*, *genitive*, or *dative*, (§§ 187. 2: 196. 5.)

ὦ (circumflexed), *O!* Followed by the *vocative* (§ 204. 2)
ὦόπ, used in encouraging rowers.

IRREGULAR CONSTRUCTION.

§ 230. 1. Frequently a NOMINATIVE stands without a verb. E. g. (Xen. Hier. 6, 6) Ὡσπερ οἱ ἀθληταὶ οἷχ, ὅταν ἰδιωτῶν γίνωνται κρείτους, τοῦτο αὐτοὺς εὐφραίνει, ἀλλ', ὅταν τῶν ἀνταγωνιστῶν ἤτιους, τοῦτ' αὐτοὺς ἀνιά, literally, *as the athletes, when they become superior to inexperienced men, — this does not gladden them; but when they prove inferior to their opponents, — this grieves them*, where one might expect οἱ ἀθληταὶ τοῦτω εὐφραίνονται τοῦτω ἀνιώνται.

2. If in the formula ὁ μὲν ὁ δέ a whole is expressed, this is put either in the GENITIVE (§ 177), or in the same case as ὁ μὲν ὁ δέ. E. g. (Il. 16, 317–22) Νεστορίδαι δ', ὁ μὲν οὐταῦ' Ἀτύνμιον ὀξεῖ δουρὶ, Ἀντίλοχος τοῦ δ' ἀντίθεος Θρασυμήδης ἔφθη ὀρεζόμενος, πρὶν οὐτάσαι, *the sons of Nestor, one, that is, Antilochus, pierced Atymnius with the sharp spear but godlike Thrasymēdes directed his spear against him before he struck*. (Soph. Antig. 21, 22) Οὐ γὰρ τάφου νῶν τῷ κασιγνήτῳ Κρέων, τὸν μὲν προτίσας, τὸν δ' αἰμιόσας ἔχει; *has not Creon given one of our brothers an honorable burial, and left the other unburied?*

3. Instead of the nominative, the ACCUSATIVE is sometimes found. E. g. (Odys. 1, 275) Μητέρα δ', εἰ οἱ θυμὸς ἐφορμᾷται γαμίσσθαι, ἅψ ἔτω ἐς μέγαρον πατρός, *as to thy mother, if she very much desires to be married, let her go back to her father's house*.

4. Instead of the infinitive, sometimes the INDICATIVE with εἰ, ὥς, or ὅτι is used; in which case the subject-accusative stands alone. - E. g. (Aristoph. Av. 1268–9) Δεινόν γε τὸν κήρυκα, τὸν παρὰ τοὺς βροτοὺς οἰχόμενον, εἰ μηδέποτε νοστήσει πάλιν, *it is a terrible thing, that the herald who was despatched to the mortals should not return*. (Ibid. 650–2) Ὡς ἐν Αἰσώπου λόγοις ἐστὶ λεγόμενον δῆ τι, τὴν ἀλώπεχ', ὥς φλαύρως ἐκοινώνησεν αἰετῷ ποτε, *that in the fables of Æsop something is said about the fox, that she was once scurvily treated by her partner the eagle*.

§ 231. Sometimes with two or more substantives only one verb is put, which can belong only to one of them. This irregularity of construction is called *zeugma*. E. g. (Æschyl. Prom. Vinc. 21, 22) Ἴν' οὔτε φωνήν, οὔτε του μορφὴν βροτῶν

ὄψει, *where thou wilt neither (hear) the voice, nor see the form, of any mortal*, where φωνήν, properly speaking, depends on ακούσει.

§ 232. The Greeks were fond of connecting kindred words as closely as possible. This often occasions a confused arrangement. E. g. (Æschyl. Ag. 836) *Τοῖς αὐτὸς αὐτοῦ πῆμασι βαρύνεται*, *he is oppressed by his own misfortunes*. (Id. Choëph. 87) *Παρὰ φίλης φίλῳ γυναικὸς ἀνδρὶ*, *from a dear wife to a dear husband*.

PART IV.

VERSIFICATION.

FEET.

§ 233. 1. Every Greek verse is divided into portions called *feet*.

Feet are either *simple* or *compound*. A simple foot consists of two or three syllables; a compound foot, of four.

SIMPLE FEET OF TWO SYLLABLES.

- Spondee*, two long; as βῶλον.
 • *Pyrrhic*, two short; as μόνος.
Trochee or *Choree*, a long and a short; as μήκος.
Iambus, a short and a long; as μένω.

SIMPLE FEET OF THREE SYLLABLES.

- Dactyle*, a long and two short; as πίνομεν.
Anapest, two short and a long; as νοσεῶν.
Tribrach, three short; as θέλομεν.
Molossus, three long; as ἄνθρωποι.
Amphibrach, a short, a long, and a short; as νοητός.
Amphimācer or *Cretic*, a long, a short, and a long; as
 Κρητικῶν.
Bacchius, a short and two long; as εἰδίπνευς.
Antibacchius, two long and a short; as ἄνθρωποι.

COMPOUND FEET.

- Dispondee*, a double spondee; as ἀμπισχνούνται.
Proceleusmatic, ... a double pyrrhic; as λεγόμενος.
Ditrochee, a double trochee; as συλλαβόντες.
Diiambus, a double iambus; as σοφῶτατοι.
Greater Ionic, a spondee and a pyrrhic; as ποιητέον.
Smaller Ionic, a pyrrhic and spondee; as ἀπολωλώς.
Choriambus, a choree and an iambus; as οἰομένων.

Antispast, an iambus and a trochee ; as *δίλοισι*.
Epitritus I, an iambus and a spondee ; as *πᾶρελθόντων*.
Epitritus II, a trochee and a spondee ; as *εὐλογῆσαι*.
Epitritus III, ... a spondee and an iambus ; as *ἡγουμένων*.
Epitritus IV, a spondee and a trochee ; as *ἀνθρώποισι*.
Pæon I, a trochee and a pyrrhic ; as *Αὐτόμενες*.
Pæon II, an iambic and a pyrrhic ; as *ἀκούμεν*.
Pæon III, a pyrrhic and a trochee ; as *τετῦφᾶσι*.
Pæon IV, a pyrrhic and an iambus ; as *δι᾿ ἀλόγων*.

2. **ARSIS** is that part of a foot on which the *stress* (*ictus*, *beat*) of the voice falls. The rest of the foot is called **THESIS**. The arsis is on the long syllable of a foot. For example, the arsis of an iambus or anapest is on the last syllable ; the arsis of a trochee or dactyle, on the first.

NOTE. The arsis of a spondee is determined by the nature of the verse in which this foot is found. E. g. in trochaic or dactylic verse the arsis is on the first syllable, thus (— ' —) ; in iambic or anapestic, on the last, thus (— ' —).

The tribrach has the arsis on the first syllable, when it is found in trochaic verse, thus (— ' — —) ; on the second syllable, when it stands in an iambic verse, thus (— — ' —).

The dactyle in anapestic or iambic verse has the arsis on the second syllable, thus (— — ' —).

The anapest in trochaic verse has the arsis on the first syllable, thus (— ' — —).

§ 234. 1. Verses are very often denominated from the foot which predominates in them. For example, the verse is called *dactylic*, when the dactyle predominates in it.

2. A complete verse is called *acatalectic*. A verse, of which the last foot is deficient, is called *catalectic*.

Particularly, a *trochaic*, *iambic*, or *anapestic* verse is called *catalectic*, when it has an *odd* number of feet and a syllable : *hypercatalectic*, when it has an *even* number of feet and a syllable : *brachycatalectic*, when it has only an *odd* number of feet. For examples see below.

3. The *trochaic*, *iambic*, and *anapestic* verses are measured by *dipodies* ; (a *dipody* is a *pair* of feet.) Thus, an iambic verse of four feet is called *iambic dimeter* ; of six, *iambic trimeter* ; of eight, *iambic tetrameter*.

§ 235. CÆSURA is the separation, by the ending of a word, of syllables rhythmically or metrically connected. There are three kinds of cæsure :

1. *Cæsure of the FOOT* ;
2. *Cæsure of the RHYTHM* ;
3. *Cæsure of the VERSE*.

1. The *cæsure of the foot* occurs when a word ends before a foot is completed. E. g. Ἰλιον | ἐξάλα- | παξε πο- | λιν, χη- | ρωσε δ' α- | γνίας, where ἐξάλαπαξε, χηρωσε terminate in the middle of the foot.

2. The *cæsure of the rhythm* occurs when the arsis falls upon the *last syllable* of a word ; by which means the arsis is separated from the thesis. This can take place only in feet which have the arsis on the first syllable. E. g. Ἀρες, Ἀ- | ρες βροτο- | λοιγε, μι- | αιφονε, | τειχεσι- | πλητα, where the arsis (ρες) of the second foot falls upon the last syllable of Ἀρες.

This cæsure allows a short syllable to stand instead of a long one (§ 18. 2). E. g. Τρωες | μεν κλαγ- | γη τ' ἐνο- | πη τ' ἰσαν | ὄρνι- | θες ὥς, where the last syllable (θες) of ὄρνι-θες is made long by arsis.

3. The *cæsure of the verse* is a pause in verse, so introduced as to aid the recital, and render the verse more melodious. It divides the verse into two parts.

In the *trochaic*, *iambic*, and *anapestic*, *tetrameter*, and in the *elegiac pentameter*, its place is fixed. (§§ 240 : 245 : 250. 4 : 255.)

Other kinds of verse have more than one place for this cæsure.

§ 236. The *last syllable* of most kinds of verse is *common*, that is, it can be long or short without regard to the nature of the foot.

TROCHAIC VERSE.

§ 237. The fundamental foot of the trochaic verse is the trochee. The tribrach can stand in every place instead of the trochee. The spondee or the anapest can stand only in the *even* places (2d, 4th, 6th, 8th).

In *proper names* the dactyle can stand in all the places, except the 4th and the 7th.

§ 238. The TROCHAIC MONOMETER consists of two feet. It is generally found among trochaic dimeters. E. g.

Τῆνδε | νῦν.

§ 239. 1. The TROCHAIC DIMETER *acatalectic* consists of four feet, or two *dipodies*. E. g.

Ἄλλ' ἄ- | ναμνη- | σθεντες, | ὦ 'νδρες.
Τῶν τε | πᾶλᾶσι- | ὦν ε- | κεινων.

First with trembling hollow motion,
Like a scarce awakened ocean.

2. The TROCHAIC DIMETER *catalectic* consists of three feet and a syllable. It is found among trochaic dimeters *acatalectic*. E. g.

Τοῦτο μὲν γε ἥρος αἰεὶ
Βλαστάνει καὶ σὺκοφαντεῖ.
Του δε | χειμω- | ρος πᾶ | λιν.

Could the stoutest overcome
Death's assault and baffle doom,
Hercules had both withstood.

§ 240. The TROCHAIC TETRAMETER *catalectic* consists of seven feet and a syllable. Its verse-cæsure occurs at the end of the fourth foot. This cæsure is often neglected by the comedians, but very seldom by the tragedians. E. g.

Εἰᾶ | δη φῖ- | λοι λο- | χῖται, || τοῦργον | οὐχ ε- | κας το- | δε.

Judges, jurymen, and pleaders, || ye whose soul is in your fee.

IAMBIC VERSE.

§ 241. The fundamental foot of the iambic verse is the iambus. The tribrach can stand in every place instead of the iambus. The spondee or the dactyle can stand in the *odd* places (1st, 3d, 5th, 7th).

The anapest can stand in all the places except the last. The tragedians admit an anapest in an even place only when it is contained in a *proper name*.

§ 242. The IAMBIC MONOMETER consists of two feet. It is found chiefly in systems of iambic dimeters. E. g.

Και τοῖς | κολοῖς.

§ 243. 1. The IAMBIC DIMETER *acatalectic* consists of four feet. E. g.

ἔκτω | σ' εἶτε | προσει- | πον, ἐς
 Τὸν δη- | μον ἐλ- | θῶν ἄ- | σμενος,
 Σπονδας | ποιη- | σᾶμενος | ἐμαυ-
 τῷ, πρᾶ- | γματων | τε, καὶ | μαχων.

Trust not for freedom to the Franks,
 They have a king who buys and sells.

2. The IAMBIC DIMETER *catalectic* consists of three feet and a syllable. It is found among iambic dimeters *acatalectic*. E. g.

Ἀνὴρ ἀνεύρηκέν τι ταῖς
 Σπορδαῖσιν ἡδύ· κοῦκ εἶσι-
 Κεν οὐ- | δεινι με- | ταδω- | σιν.

That Sylvia is excelling,
 Upon this dull earth dwelling.

§ 244. 1. The IAMBIC TRIMETER *acatalectic* consists of six feet. It never has a tribrach in the last place.

Its verse-cæsure occurs after the second foot; sometimes after the third foot. Sometimes the verse-cæsure is entirely neglected. E. g.

Ὅσα δη | δεδη- | γμαι || τὴν ἐμαυ- | του κατ- | διᾶν,
 Ἡσθην | δε βαι- | α, || πανν | δε βαι- | α, τετ- | ταρα·
 Ἄ δ' ὦ- | δυνη- | θην, || ψαμ- | μακοσι- | ογατ- | γαρα.

NOTE. The *tragedians* admit a dactyle only in the *first* and *third* places. E. g.

Κιμμερι- | κον ἤξεις, ὃν θρασυσπλαγχνως σε χρη.
 Της ὀρθοβου- | λου Θεμι- | δος αἰπῶμητᾶ παι.

They admit an anapest only in the *first* place. E. g.

ἀδᾶμαν- | τινων δεσμων ἐν ἀρήκτοις πεδαῖς.

But in *proper names* they admit an anapest in any place except the last; in which case the anapest is contained in the proper name. E. g.

Ὡ παντα νῶμων, Τει- | ρεῖα, διδακτα τε.
 Ἔμοι μεν οὐδεις μυθός, Ἀν- | τιγονη, φίλων.

2. The *scæzon* or *choliambus* is the iambic trimeter *acatalectic* with a spondee or trochee in the last place. E. g.

Ἐγὼ Φιλαινὶς, || ἥ ἔπιβωτος ἀνθρώποις,
 Ἐνταῦθα γήρα || τῷ μακρῷ κεκοίμημαι.

§ 245. The IAMBIC TETRAMETER *catalectic* consists of seven feet and a syllable. Its verse-cæsure is at the end of the fourth foot; but this cæsure is often neglected by the comedians. E. g.

Οὐκουν | παλαι | δηπου | λεγω ; || συ δ' αν- | τοξ ονκ | ακου- | εις,
 'Ο δε- | σποτης | γαρ φη- | σιν υ- | μας η- | δεως | απαν- | τας.

A captain bold of Halifax, || who lived in country quarters.

DACTYLIC VERSE.

§ 246. The fundamental foot of the dactylic verse is the dactyle. The spondee may stand for the dactyle.

§ 247. 1. The DACTYLIC DIMETER *acatalectic* consists of two dactyles. It is found among dactylic tetrameters. E. g.

Μυσιοδο- | κος δομος.

2. The DACTYLIC DIMETER *catalectic on two syllables* consists of a dactyle and a spondee or trochee. E. g.

Τησδ' απο | χωρας.
 Μιμνομεν | ισχυν.

§ 248. 1. The DACTYLIC TRIMETER *catalectic on one syllable* consists of two feet and a syllable. E. g.

'Αλμη- | εντα πο- | ρον.

2. The DACTYLIC TRIMETER *catalectic on two syllables* consists of three feet and two syllables forming a spondee or trochee. E. g.

'Αλκαν | συμφυτιος | αιων.
 Παμπρε- | πτοις εν ε- | δραισι.

§ 249. 1. The DACTYLIC TETRAMETER *acatalectic* consists of four feet, the last of which is a dactyle or a cretic. E. g.

'Ω μεγα | χρυσειον | αστερο- | πης φαιος,
 'Ω Διος | αμβροτον | εγχος | πυρφορον.

2. The TETRAMETER *catalectic on one syllable* consists of three feet and a syllable. E. g.

Πολλα βρο- | των δια- | μιβομε- | να.

3. The **TETRAMETER catalectic on two syllables** consists of three feet and two syllables forming a spondee or trochee. E. g.

Θουριος | ὄρνις | Τευκριδ' ἐπ' | αἶαν.
Οὐθ' ὑπο- | κλαιων, | οὐθ' ὑπο- | λειβων.

§ **250**. 1. The **DACTYLIC PENTAMETER acatalectic** consists of five feet, the last of which is a dactyle. E. g.

Ω χθονι- | αι βαρυ- | ἄχες | ὀμβροφο- | ροι θ' ἄμα.

2. The **DACTYLIC PENTAMETER catalectic on one syllable** consists of four feet and a syllable. E. g.

Των μεγα- | λων Δανα- | ων ὑπο- | κληζομε- | ναν.

3. The **DACTYLIC PENTAMETER catalectic on two syllables** consists of four feet and two syllables. E. g.

Ἀτρεϊ- | δας μαχι- | μους, ἔδα- | η λαγο- | δαιτᾶς.

4. The **ELEGIAC PENTAMETER** consists of two trimeters catalectic on one syllable (§ 248. 1). The first hemistich almost always ends in a long syllable. The verse-cæsure occurs after the second foot. This kind of verse is customarily subjoined to the heroic hexameter. E. g.

Βούλεο δ' εὐσεβέων ὀλίγοις σὺν χρήμασιν οἰκῆιν,
Ἥ πλου- | τειν, ἄδι- | κως || χρηματα | πᾶσαμε- | νος.

§ **251**. 1. The **DACTYLIC HEXAMETER acatalectic** consists of six feet, the last of which is a dactyle. It is used by the tragedians in systems of tetrameters. E. g.

Ἀλλ' ὦ | παντοι- | ας φιλο- | τητος ἄ- | μειβομε- | ραι χαριν.

2. The **DACTYLIC HEXAMETER (or heroic hexameter) catalectic on two syllables**, consists of six feet, the last of which is a spondee or trochee. The *fifth* foot is commonly a dactyle

The predominant *verse-cæsure* is that in the middle of the *third foot*; either directly after the *arsis*, or in the middle of the *thesis* of a dactyle. E. g.

Ἄνδρα μοι | ἔννεπε, || μουσα, || πο- | λυτροπον, | ὅς μαλα | πολλὰ
Πλαγχθῇ, ἐ- | πει Τροι- | ης || ἱε- | ρον πτολι- | εθρον ἐ- | περσεν.

Sometimes the *verse-cæsure* occurs immediately after the *arsis* of the *fourth foot*. E. g.

Ἀρνύμενος ἦν τε ψυχὴν, || καὶ νόστον ἐταίρων.

ANAPESTIC VERSE.

§ 252. The fundamental foot of the anapestic verse is the anapest. The spondee, the dactyle, or the proceleusmatic, may stand for the anapest.

A dactyle very seldom precedes an anapest in the same dipody.

§ 253. The ANAPESTIC MONOMETER consists of two feet. E. g.

Γοον ὀ- | ξυβοῦν.

§ 254. 1. The ANAPESTIC DIMETER *acatalectic* consists of four feet, the last of which is either an anapest, a spondee, or a trochee.

The legitimate verse-cæsure is in the second arsis. It is often made, however, in the short syllable immediately after the second arsis. E. g.

Τὶ σὺ πρὸς | μελαθροῖς ; || τὶ σὺ τη- | δε πόλεις,
Φοῖβ' ; ἄδι- | κεις αὐ-, || τῆμας | ἐνεργῶν
Ἀφορι- | ζόμενος || καὶ κατα- | παύων.

Tabourgi, tabourgi, || thy larum afar
Gives hope to the valiant || and promise of war.

2. The ANAPESTIC DIMETER *catalectic* consists of three feet and a syllable. It has no cæsure. E. g.

Πόλεμον | στίφος | παρεχόν- | τες.

NOTE. Anapestic dimeters consisting wholly of *spondees* are not uncommon. E. g.

Δειλάτα δειλαίου γήρως,
Δουλείας τῆς οὐ τλάττης.

§ 255. The ANAPESTIC TETRAMETER *catalectic* (called also *Aristophanean*) consists of seven feet and a syllable.

The verse-cæsure comes after the fourth foot; in some instances, after the short syllable immediately following the fourth foot. E. g.

Οὐπὼ | παρεβη | πρὸς το θ- | ατρον || λέξων, | ὡς δε- | ξιος ἐ- |
σι.
Διαβαλ- | λόμενος | δ' ὑπο των | ἐχθρων || ἐν Ἀθ- | ναιοις |
ταχυβου- | λοις,
Ὡς κω- | μῶδε | τὴν πόλιν | ἡμῶν, || καὶ τον | δημον | καθυβρι- |
ζει.

GREEK INDEX.

In the following indexes, the figures designate the sections (§) and their divisions : N. stands for NOTE, and R. for REMARK.

- A.*
- a*, 1. 2. — changes of, 2. N. 3.
— quantity of, 2: 17. N. 3:
31. N. 1: 33. N. 2: 35.
N. 1: 36. N. 5: 49. N. 8. —
privative, 135. 4.
-*a* pure, nouns in, 31. 3. — 2
aor. act. in, 85. N. 2.
-*ǎ*, voc. sing. in, 31. 4. — nom.
sing. masc. in, 31. N. 3.
-*ā*, gen. sing. in, 31. N. 3. —
voc. sing. of the third declen-
sion in, 38. N. 1.
ǎγε or *φέρε* followed by the subj.,
215. 2.
ἀδελφός, with dat., 195. 1. —
with gen., 195. N. 1.
-*άδην*, see -*δην*.
-*άδης*, patronymics in, 127. 1.
as contracted into *η*, 23. N. 1.
-*άθω*, -*έθω*, -*ύθω*, verbs in, 96.
12.
α for *ǎ*, 2. N. 3.
-*αι* permits the accent to be
on the antepenult, 20. N. 1.
— elided, 25. N. 1.
αἰναρέτης, voc. sing. of, 31. R. 1.
-*αίνω*, *άνω*, verbs in, 96. 7.
-*αῖος*, adjectives in, 62. 3: 131.
1: 138. N. 1.
-*αις*, -*αισα*, aor. part. in, 90. N.
-*αισι*, dat. plur. in, 31. N. 3.
αἰτιάομαι with acc. and gen.,
183. 1. — with two accusa-
tives, 183. R. 1.
-*άκεις*, adverbs in, 120.
ἀκούω with gen., 179. 1. — with
acc., 179. N. 1. — with acc.
and gen., 179. N. 2.
-*αλέος*, adjectives in, 131. 3.
ἄλλοδαπός, 73. 2.
ἄλλοιος, with gen., 186. 2.
ἄλλος, 73. 2. — neuter of, 33.
N. 1. — with a plural verb,
157. 4. — with gen., 186. 2.
ἄλλότριος with gen., 186. 2. —
with dat., 186. R.
ἄλς, 36. N. 1.
άλῶναι with gen., 183. R. 1.
άλώπηξ, inflection of, 36. 2.
ἄμφοτερος, 73. 2.
ἄμφω, 73. 2. — agrees with a
plural substantive, 137. N. 8.
-*αν*, gen. plur. in, 31. N. 3.
-*αν*, perf. act. 3d pers. plur. in,
85. N. 1.
ἀνάγκη, *θέμις*, *ᾠρα*, followed by
the inf., 221. N. 4.
ἄναξ, 36. N. 1. — voc. sing. of,
38. N. 4.
ἀνήρ, inflection of, 40. 2. — ac-
cent of, 40. N. 3. — sub-
joined to certain nouns, 136.
R.

-*ἄνός*, national appellatives in, 127. 3.

ἀντιστροφος, see *ἐναντίος*.

ἄξιος, *ἀξίως*, with gen., 190. 2. — with dat., 190. N. 3.

ἄξιόω with acc. and gen., 190. N. 4.

ᾰο and *ᾱω* changed into *εω*, 2. N. 3.

-*ᾰο*, -*ᾱων*, gen. in, 31. N. 3.

ἀπολαύω with gen., 178. 2. — with acc., 178. N. 1.

Ἀπόλλων, acc. sing. of, 37. N. 2. — voc. sing. of, 38. N. 2.

ἀποστρέω, with two accusatives, 165. 1. — with acc. and gen., 165. R.

-*αρ*, accent of the contracted forms of some nouns in, 36. N. 3.

APHN, inflection of, 40. 3.

-*άριον*, diminutives in, 127. 2.

-*ας*, neuters in, 42. — adjectives in, 53. 1, R. 1. — numerals in, 62. 1. — fem. patronymics in, 127. 1.

-*ασκον*, -*ασκόμην*, see -*εσκον*, -*εσκόμην*.

ἄστηρ, dat. plur. of, 40. N. 2.

ᾄτε with gen. absolute, 192. N. 2.

-*ᾄτης*, national appellatives in, 127. 3.

-*ανς*, inflection of nouns in, 43. 2.

ἀντός, inflection of, 65. 1. —

Ionic forms of, 65. N. — neuter of, 33. N. 1. — comparison of, 57. N. 5. — how used, 144. — superfluous, 144. N. 1. — subjoined to the relative pronoun, 144. R. 1. — signifies *self*, *very*, 144. 2. — has the appearance of *ἐγώ*, *σύ*, *ἡμεῖς*, *ὑμεῖς*, 144.

N. 2. — signifies *μόρος*, 144.

N. 3. — used in cases of contrast, 144. R. 2. — denotes the principal person, 144. R. 3. — in connection with *ἐαντοῦ*, 144. N. 4. — with ordinal numbers, 144. N. 5. — equivalent to the demonstrative pronoun, 144. N. 6. — with the article before it, 65. 2: 144. 3.

ἀφαιρέομαι, with two accusatives, 165. 1. — with acc. and gen., 165. R.

ἀφύη, accent of the gen. plur. of, 31. N. 2.

-*αχῆ*, see -*η*.

-*αχοῦ*, see *οὔ*.

ἄχρῖς or *ἄχρι*, 15. 3. with gen., 194.

ᾰω, see *ᾰο*.

B.

βαῦ, 1. N. 3.

βῆ with a part., 222. N. 2.

βλ, a short vowel before, 17. 4. — augment of verbs beginning with, 76. N. 2.

βορέας, contraction of, 32. N. 2.

βούλει or *θέλεις* with subj., 215. 3, N. 2.

βοῦς, nom. sing. of, 36. 2. — acc. sing. of, 37. N. 1. — inflection of, 43. 2.

Γ.

γάλα, inflection of, 36. N. 2.

γαστήρ, inflection of, 40. 1. — accent of, 30. N. 3.

γέλως, compounds of, 55. N. 3. *γεύω* with acc. and gen., 179. N. 3. — with two accusatives, *ibid*.

γῆ omitted after the article, 140. N. 5.

γλ, *γν*, a short vowel before, 17.

4. — augment of verbs beginning with, 76. N. 2.
- γμ*, a short vowel before, 17. 4.
- γνώμη* omitted after the article, 140. N. 5.
- γραῦς*, nominative of, 36. 2. — inflection of, 43. 2.
- Δ*.
- δάμαρ*, inflection of, 36. N. 2.
- δε*, *-σε*, *-ζε*, adverbs in, 121. 3. — *-δε* appended to what, 121. N. 2.
- δεῖ*, subject of, 159. N. 1. — with gen. and acc., or with gen. and dat., 181. N. 1, 2. — *δεῖν* omitted in certain phrases, 220. N. 3.
- δεῖνα*, 69. 2. — with the article, 140. N. 10.
- δισπότης*, accent of the voc. sing. of, 31. R. 2.
- δευτερος*, 61. — with gen., 186. 2.
- δημήτηρ*, inflection of, 40. 1. — accent of, 40. N. 3.
- δην*, *-άδην*, adverbs in, 119. 2.
- διαφέρω*, *διαφερόντως*, with gen., 186. N. 3.
- διάφορος* with gen., 186. 2. — with dat., 196. R.
- διγαμμα*, 1. N. 3.
- δμ*, *δν*, a short vowel before, 17. 4.
- δόν*, *-ηδόν*, adverbs in, 119. 3.
- δοῦρε* and *δοσε* take plural adjectives, 137. N. 7.
- δύο*, 60. 1. — agrees with a plural substantive, 137. N. 8.
- δυσ-*, see *εὖ*.
- Ε*.
- ε*, why called *ψιλόν*, 1. N. 1. — changes of, 2. N. 3.
- εα*, acc. sing. in, 46. N. 3. — pluperf. act. in, 85. N. 4.
- εῖν*, 2 aor. act. infin. in, 89. N. 3.
- έθω*, see *-άθω*.
- ει* for *ε*, 2. N. 3. — augment of verbs beginning with, 89. N. 4.
- εῖ*, see *-ι*.
- εια*, aor. act. opt. in, 87. N. 3.
- εἰμὶ*, *am*, omitted, 157. N. 10. — with gen., 175. — with dat., 196. 3, N. 2. — infin. of, 221, N. 3.
- εἶναι* apparently superfluous, 221. N. 3.
- εἰνός*, adjectives in, 131. 2.
- εις*, adjectives in, 53. 2. — dat. plur. of adjectives in, 53. R. 2. — participles in, 53. 3.
- εἷς*, 60. 1. — omitted before the gen., 175. N. 3. — with dat., 195. N. 4.
- εκ* in composition, 5. N. 1 : 7. N. : 9. N. — before a consonant, 15. 4.
- εκαστος*, 73. 2. — with the article, 140. N. 7. — with a plural verb, 157. 4.
- εκάτερος*, 73. 2.
- εκαῖνος*, inflection of, 70. — dialects of, 70. N. 1. — neuter of, 33. N. 1. — how used, 149. 2. — corresponds to the English *he*, 149. N. 2.
- ἐμοῦ*, *ἐμολ*, *ἐμέ*, more emphatic than *μου*, *μολ*, *μή*, 143. N. 4. — after prepositions, *ibid*.
- εν*, infin. in, 89. N. 2.
- ἐν* before *ρ*, *σ*, *ζ*, 12. N. 3.
- ἐναντίος* and *ἀντίστροφος* with gen., 186. N. 2.
- ἐνοχος* with gen., 183. N. 3.
- ἐξ* becomes *εκ*, when, 15. 4.
- εο* contracted into *ευ*, 23. N. 1.

- δορτάζω**, augment of, 80. R. 2.
-ος, adjectives in, 49. 3: 131. 2.
ἐπισημα, 1 N. 3.
-ρός, adjectives in, 131. 3.
-ς, neuters in, 42. — 2d pers. sing. in, 85. N. 3.
-σκον, **-σκόμην**, **-ασκον**, **-ασκόμην**, see **-σκον**, **-σκόμην**.
-σι or **-εσσι**, dat. plur. in, 35. N. 3.
ἔτερος, 73. 2. — with gen., 186. 2.
ἐτησίου, accent of the gen. plur. of, 31. N. 2.
εὖ and **δυσ-**, augment of verbs beginning with, 82. 3.
εὖ and **κακῶς** with certain verbs, 165. N. 2.
-εύς inflection of nouns in, 44. — acc. sing. of nouns in, 44. N. 1. — nom. plur. of nouns in, 44. N. 3. — Ionic inflection of nouns in, 44. N. 4. — appellatives in, 127. 3, 6.
ἐφ' ᾧ, **ἐφ' ᾧτε**, with infin., 220. 1.
ἔχω with gen., 188. N. 1. — with part., 222. N. 2.
-εω, **έων**, gen. in, 31. N. 3.
-έω, contraction of dissyllabic verbs in, 116. N. 1, R.
Ζ.
ζ, power of, 5. 2, N. 2. — at the beginning of a word does not always make position, 17. N. 2.
-ζα, see **-δα**.
-ζω, verbs in, 96. 4, N. 5, 6, 7.
Η.
η, original power of, 1. N. 1. — changes of, 2. N. 3.
-η or **-αχῆ**, adverbs in, 121. 4. — becomes **-η**, 121. N. 4.
ἦ, **than**, 228. 1. — after comparatives, 186. N. 5, 6. — between two comparatives, 228. N. 2.
η for **αι**, 3. N. 3.
-ηδόν, see **-δόν**.
-ῆ δ' **ὅς**, 152.
-ῆεις, adjectives in, 131. 5. — contraction of adjectives in, 53. N. 1.
ἦ for **ει**, 3. N. 3.
ἦκω with gen., 188. N. — present of, 209. N. 2.
ἦλικος, 73. 1. — attracted by the antecedent, 151. R. 5.
-ηλός, adjectives in, 131. 3.
ἡμεδαπός, 73. 2.
ἡμιόλιος with gen., 186. 2.
-ην, adjectives in, 53. 4. — infin. in, 89. N. 2. — optat. in, 87. N. 2.
-ηνός, national appellatives in, 127. 3.
-ηρ, syncopated nouns in, 40. 1, 2.
-ης gen. **εως**, inflection of nouns in, 42. — acc. sing. of proper names in, 46. N. 1. — adjectives in, 52. 1.
-ῆς, nom. plur. in, 44. N. 3.
-ης or **-ησι**, dat. plur. in, 31. N. 3.
-ήτης, national appellatives in, 127. 3.
-ηφι, gen. and dat. in, 31. N. 3.
-ηώς, perf. act. part. in, 99. N. 6.
Θατέρον, 14. N. 1.
Θέλεις, see **βούλει**.
Θέμις, see **ανάγκη**.
-θεν, adverbs in, 121. 2.
-θι, 2d pers. sing. imperat. in, 88. N. 1. — becomes **τι**, 14. N. 4.
-θι, **-σι**, adverbs in, 121. 1.
διγγάνω with gen., 179. 1. — with acc., 179. N. 1.

Θοιμάτιον, 14. N. 1.

Θυγάτηρ, inflection of, 40. 1. —
accent of, 40. N. 3.

I.

-ι, inflection of neuters in, 43.

-ι annexed to the demonstrative pronouns, 70. N. 2. — annexed to the demonstrative pronominal adjectives, 73. N. 2. — annexed to demonstrative adverbs, 123. N. 2, 3.

-ι, -ελ, adverbs in, 119. 4.

-ια, nouns in, 128. 1.

-ιάδης, see -ιδης.

-ιδης, -ιάδης, patronymics in, 127. 1.

-ιδιον, diminutives in, 127. 2.

ἰδιος, 73. 2. — with gen., 174. N.

-ις, adjectives in, 131. 5.

ἱερός with gen., 174. N.

-ικός, adjectives in, 131. 2.

-μι, verbs in, 117. N. 14.

-μος, adjectives in, 131. 4.

-νδην, adverbs in, 119. 6.

-ννη, -ώννη, patronymics in, 127. 1.

-νρος, adjectives in, 131. 2. — national appellatives in, 127. 3.

-ιον, diminutives in, 127. 2.

-ιος, adjectives in, 131. 1. — national appellatives in, 127. 3.

-ις gen. ιος, εως, inflections of nouns in, 43. 1, 3.

-ις, gen. ιδος or ιος, 46. N. 2.

-ις, adjectives in, 52. 2. — patronymics in, 127. 1. — diminutives in, 127. 2. — national appellatives in, 127. 3.

-ισκος, -ισκη, diminutives in, 127. 2.

-ισκω, verbs in, 96. 8.

ἴσος with dat., 195. 1. — with

gen., 195. N. 1. — refers to the limiting noun, 195. N. 2.

-ιστος, see -ίων.

-ιτης, -ιώτης, nouns in, 127, 3, 5.

-ιώ, fut. in, 102. N. 1.

-ίων, -ιστος, comparison by, 58.

-ίων, patronymics in, 127. 1.

-ιώνη, see -ννη.

-ιώτης, see -ιτης.

K.

καὶ ὅς, 152.

κακῶς, see εὖ.

κατά, changes of, in composition, 10. N. 2.

κατηγορέω with gen. and acc., 183. 2. — with two genitives, 183. N. 1. — with part., 222. 2.

κέρας, inflection of, 42. N. 3. — compounds of, 55. N. 3.

-κλής, contraction of nouns in, 42. N. 1.

κληρονομέω with gen., 178. 2. — with acc. of the thing, 178. N. 1. — with acc. of the person, *ibid.*

κοινός with gen., 174. N. — with dat., 195. N. 1.

κόππα, 1. N. 3.

κρέας, τέρας, inflection of, 42. N. 3.

κυκεών, acc. sing. of, 37. N. 2.

κύων, inflection of, 40. 3.

Λ.

λαγχάνω with gen., 178. 2. — with acc., 178. N. 1.

λήθω, ληθάνω, with acc. and gen., 182. N. 2.

-λλω, verbs in, 96. 6.

Μ.

-μα, nouns in, 129. 4.

μά, ρή, with acc., 171. — difference between, 171. N. 1. —

υά omitted, 171. N. 2. — the

- name of the god omitted after, 171. N. 3.
- μέλας and τάλας, inflection of, 53. R. 1. — comparison of, 57. 3.
- μέλει with gen. and dat., 182. N. 3.
- μέλι, inflection of, 36. N. 2.
- μέλλω with infin., 219. N. 1.
- μεναι, -μεν, infin. in, 89. N. 1.
- μεταλαγχάνω with gen., 178. 2. — with acc., 178. N. 1.
- μέτεστι and προσήκει with gen., 178. N. 2.
- μετέχω with gen., 178. 2. — with acc., 178. N. 1.
- μέχρις or μέχρι, 15. 3. — with gen., 194.
- μη, nouns in, 129. 5.
- μή, 224. 3, 4, 5, 6. — after negative expressions, 225. 3.
- μηδεῖς, plural of, 60. N. 1.
- μήτηρ, inflection of, 40. 1. — accent of, 40. N. 3. — compounds of, 55. N. 2.
- μι, 1st pers. ind. act. in, 84. 1, N. 1. — subj. in, 86. N. 2. — verbs in, 117.
- μυμνήσκω, with acc. and gen., 182. N. 2. — with two accusatives, *ibid.*
- μν, augment of verbs beginning with, 76. N. 2.
- μός, nouns in, 129. 3.
- μοῦ, μοί, μέ, see ἐμοῦ, ἐμοί, ἐμέ.
- μων, adjectives in, 132. 5.
- N.
- ν before a labial, 12. 1. — before a palatal, 12. 2. — before a liquid, 12. 3. — before σ or ζ, 12. 4, 5, N. 2, 4. — in the preposition ἐν. — movable, 15. 1, 2.
- ναῦς, nom. sing. of, 36. 2. — inflection of, 43. 2.
- νή, see μά.
- νικάω with acc., 164. N. 2. — with acc. and gen., 184. 2.
- ννύω, see -νύω.
- νύξ, inflection of, 36. N. 1.
- νύω, verbs in, 96. 9.
- Ξ.
- ξ, adverbs in, 119. 5.
- O.
- ο, why called μικρόν. 1. N. 1.
- ο, neuters in, 33. N. 1.
- ὄ for ὄς, 19. R. 3.
- ὄδς, inflection of, 70. — dialects of, 70. N. 1. — how used, 149. 1. — as an adverb, 149. N. 1.
- ὁ δέ, see ὁ μὲν.
- ὁδός omitted after the article, 140. N. 5.
- όεις, adjectives in, 131. 5.
- οι for ο, 2. N. 3. — for ου, 3. N. 3.
- οι permits the accent to be on the antepenult, 20. N. 1.
- οῖ, adverbs in, 121. 1.
- οἶα with gen. absolute, 192. N. 2.
- οίην, opt. in, 87. N. 2.
- οιιν, gen. and dat. dual in, 33. N. 4 : 35. N. 3.
- οἶκαδε, φύγαδε, 121. N. 3.
- οἶκεῖος with gen., 174. N.
- οἴκοι, accent of, 121. N. 1 : 20. N. 1.
- οιο, gen. in, 33. N. 4.
- οιος, adjectives in, 131. 1.
- οἶος, 73. 1. — attracted by its antecedent, 151. R. 3, 4. — with infin., 219. N. 2.
- ὄις, inflection of, 43. 2.
- οἶσθ' ὁ δρᾶσον, 218. N. 3.
- οισι, dat. plur. in, 33. N. 4.

- οἴχομαι* with part., 222. N. 2.
ὅλος with the article, 140. N. 7.
ὁ μὲν *ὁ δέ*, 142. 1. — the proper name subjoined to *ὁ μὲν*, 142. N. 2. — are not always opposed to each other, 142. N. 3. — *ὁ δέ* refers to something different from that to which *ὁ μὲν* refers, 142. N. 4.
ὅμοιος with dat., 195. 1. — with gen., 195. N. 1. — refers to the limiting noun, 195. N. 2.
δοῦν, compounds of, with gen., 195. N. 1.
-οος, inflection of nouns in, 34 : 49. 3. — accent of the contracted gen. and dat. of polysyllabic nouns in, 34. N. 2. — comparison of adjectives in, 57. R. 2.
-ος, acc. pl. in, 33. N. 4.
-ος, inflection of neuters in, 42. — adjectives in, 49. — abstract nouns in, 128. N. 4.
ὅς μὲν *ὅς δέ*, 152.
ὅσον, *ὅσω*, with inf., 220. 1.
ὅσσα, see *δοῦρε*.
ὅστις, inflection of, 71. 2. — has the force of the interrogative pronoun, 153. N.
ὅσῳ, see *ὅσον*.
οὐ for *ο*, 2. N. 3.
-οῦ, or *-αχοῦ*, adverbs in, 121. 1.
οὐ, *οὐκ*, *οὐχ*, 15. 4. — how used, 224. 1.
οὐ, augment of verbs beginning with, 80. N. 4.
οὐδέις, nom. plur. of, 60. N. 1.
οὐδέις ὅστις οὐ, 225. N.
-οὐς, participles in, 53. 5.
οὔτως, inflection of, 70. — Ionic forms of, 70. N. 1. — how used, 149. 1.
οὔτως, *οὔτω*, 15. 3.
-οφι, gen. and dat. in, 33. N. 4.

Π.

πάλιν in composition, 12. N. 4.
παντοδαπός, 73. 2.
πᾶς with the article, 140. 5. — without the article, 140. N. 6.
πατήρ, inflection of, 40. 1. — accent of, 40. N. 3. — compounds of, 55. N. 2.
-πλόος, *-πλάσιος*, numeral adjectives in, 62. 3. — with gen., 186. 2.
ποῖος, 73. 1. — with the article, 140. N. 9. — with infin., 219. N. 2.
πόλις, Epic inflection of, 43. N. 4. — compounds of, 55. N. 1.
ΠΟΣ, derivatives of, 73. 1 : 123.
Ποσειδῶν, acc. sing. of, 37. N. 2. — voc. sing. of, 38. N. 2.
πούς, nom. sing. of, 36. 2.
πρᾶγμα, omitted after the article, 140. N. 5. — omitted before the relative, 150. 5. — omitted before a verb, 157. N. 8. — omitted in the predicate, 160. N. 2.
πρίν with subj., 214. 1. — with opt., 216. 1. — with infin., 220. 2.
προσέχει, see *μέτεστι*.
-πτω, verbs in, 96. 2.

Ρ.

ρ at the beginning of a word, 4. 2. — doubled, 4. 3 : 13. — augment of verbs beginning with, 79.
-ρα, gen. sing. of feminines in, 31. 3.
ῥῥ for *ρρ*, 6. N.

- ῥῶ, verbs in, 96. 6.
 ὀνύω, reduplication of, 79. N. 2.
 Σ.
 ς final, 1. N. 4. — movable, 15. 3.
 -ς, imperat. in, 117. N. 11.
 σ between two consonants, 11.
 σδ for ζ, 6. N.
 σάν or σαμπί, 1. N. 3.
 -σε, see -δε.
 -σθα, 2d pers. sing. act. in, 84. N. 6 : 86. N. 2 : 87. N. 5.
 -σι, 2d pers. sing. in, 84. N. 6.
 — 3d pers. sing. in, 84. N. 1 : 86. N. 2.
 -σι, adverbs in, see -θι.
 -σις, -σία, nouns in, 129. 3.
 σκ does not always make position, 17. N. 2.
 -σκον, -σκόμην, imperf. and aor. in, 85. N. 5.
 -σκω, verbs in, 96. 8, 14.
 σσ changed into ττ, see ττ.
 -σσα, feminines in, 127. 7.
 -σσω, -τιω, verbs in, 96. 3, N. 7.
 -σσων, -τιων, comparatives in, 58. N. 1.
 ς for στ, 1. R.
 συγγιγνώσκω, see σύνοιδα.
 -σύνη, nouns in, 128. N. 3.
 σύνοιδα and συγγιγνώσκω with part., 222. N. 1.
 -σφι, gen. and dat. in, 35. N. 3.
 σωτήρ, voc. sing. of, 38. N. 2. — accent of the voc. sing. of, 38. N. 3.
 Τ.
 ται for αἰ, 63. N. 1.
 τάλας, see μέλας.
 τέθριππον, 14. N. 1.
 -τετρα, -τρια, -τρίς, feminines in, 129. 2.
 -τέος, verbal adjectives in, 132. 2. — neuter of verbal adjectives in, 162. 2, N. 1, 2 : 200. N. 2. — with dat., 200. 2.
 τέρας, see κρέας.
 -τερος, -τατος, comparison by, 57.
 τηλικούτος, 73. 1. — inflection of, 73. N. 1.
 -τηρ, -της, -τωρ, verbal nouns in, 129. 2.
 -της, voc. sing. of nouns in, 31. 4. — abstract nouns in, 128. N. 2.
 τίς, inflection of, 68. — dialects of, 68. N. — with the article, 140. N. 9. — how used, 147. — does not always stand at the beginning of a proposition, 147. N. 1. — for ποῖος, 147. N. 2.
 τίς, inflection of, 69. 1. — dialects of, 69. N. 1. — how used, 148. — for ἕκαστος, 148. N. 1. — refers to the speaker, or to the person addressed, 148. N. 2. — with adjectives of quality or quantity, 148. N. 3. — denotes importance, 148. N. 4. — doubled, 148. N. 4.
 τοί for οἱ, 63. N. 1.
 τοιόσδε, 73. 1. — with inf. 219. N. 2.
 τοιοῦτος, 73. 1. — inflection of, 73. N. 1. — with the article, 140. N. 8.
 -τός, verbal adjectives in, 132. 1. — with dat., 200. 2.
 ΤΟΣ, 63. N. 2. — derivatives of, 73. 1 : 123.
 τοσοῦτος, 73. 1. — inflection of, 73. N. 1.
 -τρια, -τρίς, see -τετρα.
 ττ for σσ, 6. N.
 τυγχάνω, with gen., 178. 2. — with acc., 178. N. 1.
 -τωρ, see -τηρ.
 Τ.
 υ, why called ψιλόν, 1. N. 1. —

- breathing of, 4. N. 1. —
 quantity of, 17. N. 3: 36.
 N. 5.
- ν, contracts in, 43. 3.
- ῦδριον, diminutives in, 127. 2.
- ῦθω, see -άθω.
- ῦι, improper diphthong, 3. 1,
 N. 1.
- υῖός, omitted after the article,
 140. N. 5.
- ῦλλον, -ῦλλος, diminutives in,
 127. 2.
- ὑμεδαπός, 73. 2.
- υμι, subj. of verbs in, 117. 4, N.
 4. — optat. of verbs in, 117.
 5, 6, N. 7. — 2 aor. of verbs
 in, 117. N. 16.
- ὑπεύθυνος, with gen., 183. N. 3.
- υς, contracts in, 43. 1, 3. —
 adjectives in, 51. — parti-
 ciples in, 53. 6.
- ύφιοι, diminutives in, 127. 2.
- Φ.
- φέρε, see ἄγε.
- φεύγω with gen., 183. R. 1.
- φι, gen. and dat. in, 31. N. 3:
 33. N. 4: 35. N. 3.
- φρήν, compounds of, 55. N. 2.
- φροῦδος, 14. N. 1.
- φύγαδε, see οἴκαδε.
- Χ.
- χοῦς, nom. sing. of, 36. 2.
- χράσμαι with dat., 198. N. 1.
- χρή, with gen. and acc. 181.
 N. 1. — subject of, 159. 2.
- χρήσις, accent of the gen.
 plur. of, 31. N. 2.
- χώρα omitted after the article,
 140. N. 5.
- Ψ.
- ψάω with gen., 179. 1. — with
 acc., 179. N. 1.
- Ω.
- ω, why called μέγα, 1. N. 1. —
- changes of, 2. N. 3. — for
 ου, 3. N. 3.
- ω, acc. sing. in, 33. R. 1. —
 gen. sing. in, 33. N. 4. —
 inflection of nouns in, 42.
 — dual and plural of nouns
 in, 42. N. 4. — Ionic acc.
 sing. of nouns in, 42. N. 6.
 — accent of the contracted
 acc. sing. of nouns in, 42
 N. 7.
- ώδης, adjectives in, 131. 6.
- ώην, opt. act. in, 117. N. 6.
- ωλός, adjectives in, 131. 3.
- ων, gen. and dat. dual in, 43.
 N. 3.
- ών, -ωνιά, nouns in, 127. 4.
- ων, adjectives in, 53. 7, 8. —
 inflection of comparatives in,
 58. 2.
- ώρητός with gen., 190. 2.
- ωνιά, see -ων.
- ωο, gen. in, 33. N. 4.
- ώρα, see ἀνάγκη.
- ως, acc. pl. in, 33. N. 4. —
 fem. in, 42 — gen. sing. in,
 43. 3: 44. — adjectives in,
 50. — participles in, 53. 9.
 — adverbs in, 119. 1.
- ώς with dat., 197. N. 1. —
 with gen. absolute, 192. N.
 2. — with acc., 192. R. 2. —
 with inf., 220. 1.
- ώς for τώς, 19. R. 3: 123. N.
 1: 152. N. 2.
- ώσπερ with gen. absolute, 192.
 N. 2. — with acc., 192. R. 2.
- ώστε with gen. absolute, 192.
 N. 2. — with acc., 192. R. 2.
 — with indic., 213. 3. —
 with inf., 220. 1.
- ωυ, diphthong, 3. 1, N. 1. —
 for αυ, 3. N. 3.

ENGLISH INDEX.

A.

Abstract Nouns, 128 : 129. 1, N. 1, 2. — for concrete, 136. N. 4. — acc. of, after kindred verbs, 164.

Acatalectic Verse, 234. 2.

Accent, 19–22. — kinds of, 19. 1. — place of, 19. 1, 2, 3, 4, R. 1. — words without, 19. N. 1, R. 2. 3. — grave, 19. N. 2. — place of, in diphthongs, 19. 5. — on the antepenult, 20. 1, 2, N. 1, 2, 3. — on the penult, 20. 3. — acute becomes grave, 20. 4. — circumflex, 21. — circumflex on the penult, 21. 2. — of contracted syllables, 23. N. 3. — of words whose last syllable has been elided, 25. N. 3. — of the first declension, 31. N. 2. — of the second declension, 33. N. 3 : 34. N. 2. — of the third declension, 35. N. 2 : 38. N. 3 : 42. N. 7 : 43. N. 5. — of verbs, 93. — of verbs in μ , 117. N. 18.

Accusative, 30. 4. — sing. of the third declension, 37. — how used, 163. — 172. — denotes the subject of the infinitive, 158. — after transitive verbs, 163. — denoting the abstract of a transitive verb, 164. — after verbs signifying *to look*, &c. 164. N. 1. — after verbs signifying *to conquer*, 164. N. 2. — two

accusatives after verbs signifying *to ask*, &c. 165. 1, N. 1. — *to do*, *to say*, 165. N. 2. — *to divide*, 165. 2. — *to name*, &c. 166. — synecdochical, 167. — in parenthetical phrases, 167. N. 2. — subjoined to a clause, 167. N. 4. — denotes duration of time, 168. 1, N. 1. — of time when, 168. 2. — for the gen. absolute, 168. N. 2. — denotes extent of space, 169. — of place whither, 170. — after $\mu\acute{\alpha}$, $\nu\eta$, 171. — omitted after $\mu\acute{\alpha}$, $\nu\eta$, 171. N. 3. — with prepositions, 72. — after adjectives, 185. N. 1.

Active Voice, 74. 1. — formation of the tenses of, 94–105. — how used, 205. — as passive, 205. N. 2, 3, R.

Acute Accent, 19. 1, 2. — on the antepenult, 20. 2, 3, N. 1, 2, 3. — becomes grave, 20. 4.

Adjective, 30. 1. — inflection of, 48–59. — of three endings, 48. 1. — of two endings, 48. 2. — of one ending, 48. 3 : 54. — in $\omicron\varsigma$, 49. — in $\omega\varsigma$ gen. ω , 50. — in $\nu\varsigma$ gen. $\sigma\omicron\varsigma$, 51. — in $\eta\varsigma$, $\iota\varsigma$, 52. — in $\tilde{\alpha}\varsigma$, $\epsilon\iota\varsigma$, $\omicron\upsilon\varsigma$, $\theta\varsigma$, $\omega\nu$, $\omega\varsigma$ gen. $\acute{\omicron}\rho\omicron\varsigma$, 53. — compound, 55. — anomalous and defective, 56. — comparison of, 57–59. — derivation of, 130–133. — derived from other adjectives, 130. —

- from subst., 131. — from verbs, 132. — from adverbs, 133. — agreement of, 137. — mas. adj. with fem. subst., 137. N. 1. — referring to two or more substantives, 137. 2, N. 5. — agrees with one of the substantives to which it refers, 137. N. 4. — referring to a collective noun, 137. 3. — plural agrees with a dual subst., and *vice versâ*, 137. N. 6. — used substantively, 138. 1. — neuter, 138. 2. — used adverbially, 138. N. 1.
- Admiration, Mark of, 27. N. 2.
- Adverb, 29. 2. — of manner, 119. — of quantity, 120. — of place, 121. — of time, 122. — derived from *ΠΟΣ*, 123. — comparison of, 125. — anomalous comparison of, 125. N. 3. — with the article, 141. 1, 2, N. 1. — with gen., 177: 181: 186: 188. 2, N. 1. — with dat., 195. 1. — limits what, 223. — negative, 224: 225.
- Alphabet, 1. 1. — division of the letters of, 1. 2.
- Alpha Privative, 135. 4.
- Anapestic Verse, 252 — 255.
- Anastrophe, 226. N. 1.
- Antecedent, 150. 1.
- Antepenult, 16. 3.
- Aorist, 74. 3. — augment of, 78. — reduplication of, 78. N. 2. — 1st pers. sing. of 1 aor. act., 84. N. 2. — in *σπον, σπόμην*, 85. N. 5. — inflection of aor. pass., 92. — 2 aor. mid. syncopated, 92. N. 4. — formation of, 104: 105: 109: 110: 115. — 2 aor. act. of verbs in *μι*, 117. 12. — how used, 212. — for the perfect or pluperfect, 212. N. 1. — for the present, 212. N. 2, 4. — for the future, 212. N. 3.
- Aphæresis, 26. 3.
- Apodosis, 213. R.
- Apostrophe, 27.
- Arsis, 233. 2.
- Article, 29. 1. — inflection of, 63. — quantity, accent, and dialects of, 63. N. 1. — old form of, 63. N. 2. — how used, 139 — 142. — with proper names, 139. 3. — accompanies the leading character of a story, 139. N. 1. — with the second accusative after verbs signifying *to call*, 139. N. 2. — separated from its noun, 140. 1, N. 1, R. 2. — two or three articles standing together, 140. R. 1. — repeated, 140. 2. — with the part., 140. 3, N. 3. — adjective standing before or after the substantive and its article, 140. N. 4. — alone, 140. 5. — without a noun, 140. N. 5. — with pronouns, 140. 5. — with *ὁλος* and *ἐκαστος*, 140. N. 7. — with *τοιούτος*, 140. N. 8. — with *τις* and *ποῖος*, 140. N. 9. — with *δεῖνα*, 140. N. 10. — before adverbs, 141. 1, 2, N. 1. — before a proposition, 141. 3. — before any word, 141. 4, N. 2, 3. — as demonstrative, 142. 1. — before *ὅς*, *ὅσος*, *οἷος*, 142. N. 1. — as relative, 142. 2. — neuter with gen., 176.
- Atona, 19. N. 1.
- Attraction with the Relative, 151.

Augment, 75. — kinds of, 75.
 2. — syllabic, 75. 2: 76-79.
 — of the perf., 76. — of the
 pluperf., 77. — of the imperf.
 and aor., 78. — of verbs be-
 ginning with *ρ*, 79. — tem-
 poral, 80: 81. — of compound
 verbs, 82. — omitted, 78. N.
 3: 80. N. 4, 5.

B.

Barytone, 19. 4.
Breathings, 4. — of *υ*, 4. N. 1.
 — of *ρ*, 4. 2, 3. — place of, 4.
 4. — power of, 4. 5, N. 2. —
 rough changed into smooth,
 14. N. 5.

C.

Cæsura, 235.
Cases, 30. 4. — how used, 162
 — 204.
Catalectic verse, 234. 2.
Causative, see Verbs.
Circumflex, 19. 1, 3: 21. — on
 the penult, 21. 2.
Collective Nouns, 137. 3: 157.
 4.
Colon, 27.
Comma, 27.
Comparison by *τερος, ταιος*, 57
 — of substantives, 57. N. 4.
 — of pronouns, 57. N. 5. —
 by *λων, ιαιος*, 58. — anoma-
 lous and defective, 59. — of
 adverbs, 125.
Composition of Words, 135.
Concrete, see Abstract.
Conjunction, 29. 2. — how
 used, 228.
Connecting Vowel, 85. 1.
Consonants, 1. 2. — division of,
 5: 6. — final, 5. N. 3. — eu-
 phonic changes of, 7-14.
 — movable, 15.
Contraction, 23. — accent in,
 23. N. 3.

Copula, 160. 1.

Coronis, 27.

Crisis, 24. — left to pronun-
 ciation, 24. N. 2.

D.

Dactylic Verse, 246-251.

Dative, 30. 4. — plural of the
 third declension, 39. — how
 used, 195-203. — after
 words implying *resemblance*,
&c. 195. — after adjectives,
 196. 1. — after verbs, 196. 2.
 — after impersonal verbs,
ibid. — after verbs signify-
 ing *to be*, 196. 3, N. 2. —
 with interjections, 196. 5.
 — denotes *with regard to*,
 197. 1. — preceded by *ως*,
 197. N. 1. — apparently su-
 perfluous, 197. N. 2. — limits
 words, 197. 2. — with com-
 paratives, 197. N. 3. — with
 substantives, 197. N. 4. — of
cause, *&c.* 198. — with *χραιο-
 μαι*, 198. N. 1. — of accom-
 paniment, 199. — of *αὐτός*,
 199. N. 1. — denotes the sub-
 ject, 200: 206. 2. — with
 verbal adjectives in *τος* and
τεος, 200. 2. — of time, 201.
 — for the gen. absolute, 201.
 N. 2. — of place, 202. — with
 prepositions, 203.

Declensions, 30. 3.

**Defective, see Noun, Adjective,
 Comparison.**

Demonstrative Pronoun, 70. —
 dialects of, 70. N. 1. — with
ι, 70. N. 2. — pronominal ad-
 jectives, 73. 1. — how used,
 149. — as adverb, 149. N. 1.
 — subjoined to a noun in the
 same proposition, 149. N. 3.
 — subjoined to a relative,
 149. N. 4.

Deponent Verbs, 208. — perf. and pluperf. of, 208. N. 2. — aor. pass. of, 208. N. 3.

Derivation of Words, 126–134.

Desideratives, 134. N. 2.

Diæresis, 27. N. 1.

Digamma, 1. N. 3.

Diminutives, 127. 2.

Diphthongs, 3. — improper, 3.

N. 2. — commutation of, 3.

N. 3. — improper, in capitals,

4. 4.

Dipody, 234. 3.

Dissyllables, 16. 2.

Dual, 29. 3 : 30. N. 2 : 137. N.

1, 5, 6, 7, 8 : 150. N. 1 : 157.

N. 1, 4, R. 1.

E.

Elision, 25. — before a consonant, 25. N. 2.

Enclitics, 22. — retain their accent, 22. 4, N. 1. — succeeding each other, 22. N. 2.

Euphonic Changes, see Consonants.

F.

Feet, 233. 1.

Final, see Consonants, Syllable.

First Declension, endings of,

31. 1. — gender of, 31. 2. —

voc. sing. of, 31. 4. — quan-

tity of, 31. N. 1. — accent

of, 31. N. 2. — dialects of,

31. N. 3. — contracts of, 32.

Future, 74. 3. — augment of

the third, 75. 1. — formation

of, 102 : 103 : 111 : 112 : 114.

— how used, 209. 4, N. 10 :

211. — periphrastic, 209. N.

1.

G.

Gender, 30. 2. — how distin-

guished in grammar, *ibid.* —

masc. for fem., 137. N. 1.

— implied, 137. N. 2, 3. 150. N. 2.

Genitive, 30. 4. — of the third

declension, 36. 1. — how

used, 173–194. — adnominal,

173. — relations denoted

by the adnominal, 173. N. 1.

— subjective and objective,

173. N. 2. — two adnominal

genitives, 173. N. 3. — sub-

joined to possessive words,

174. — with *ἰδιος*, &c. 178.

N. — with verbs signifying

to be, &c. 175. — after the

neuter article, 176. — denot-

ing a whole, 177. — after a

participle with the article,

177. N. 1. — after *δαιμόνιος*,

&c. 177. N. 3. — after neu-

ter adjectives, 177. 2, N. 4.

— of the reflexive pronoun,

177. N. 5. — after verbs re-

fering to a part., 178. 1. —

after verbs signifying *to par-*

take, &c. 178. 2. — *to take*

hold of, &c. 179. — *to let*

go, &c. 180. — after words

denoting *fulness*, &c. 181.

— after verbs signifying *to*

remember, &c. 182. — *to*

accuse, &c. 183. — *to be-*

gin &c. 184. — after verbal

adjectives, 185. — after com-

paratives, 186. — denoting

on account of, 187. 1. —

after exclamations, 187. 2.

— after verbs signifying *to*

entreat, 187. 3. — denoting

the subject, 187. 4. — of in-

strument, 187. 5. — denot-

ing *in respect of*, 188. — af-

ter adverbs, 188. 2. — after

verbs signifying *to take aim*

at, &c. 188. 3. — of mate-

- rial, 189. — of price, 190. — of time, 191. — absolute, 192. — of place, 193. — with prepositions, 194.
- Grave Accent, 19. 1, N. 2. — for the acute, 20. 4.
- H.
- Historical, see Secondary Tenses.
- I.
- Iambic Verse, 241 – 245.
- Imperative, 74. 2. — terminations and connecting vowels, 88. — how used, 218. — in prohibitions, 218. 2. — second person of, for the third, 218. N. 2. — in connection with the relative, 218. N. 3. — perf. of, 209. N. 7, 8.
- Imperfect, 74. 3. — augment of, 78. — in *σπον, σκόμην*, 85. N. 5. — formation of, 97 : 106. 2 : 113. — how used, 210. — denotes an attempt, 210. N. 1. — denotes a customary action, 210. N. 2. — for aor., 210. N. 3. — for pres., 210. N. 4.
- Impersonal Verbs, 159. N. 1, 2. — with dat., 192. 2.
- Indefinite, Pronoun, 69. — pronominal adjectives, 73. 1. — adverbs, 123. — how used, 148.
- Indicative, 74. 2. — terminations and connecting vowels of, 84 : 85. — of verbs in *μι*, 117. 2, 3. — how used, 213. — in independent propositions, 213. 1. — after interrogative and relative words, 213. 2. — after particles, 213. 3, N. 4, 5, 6. — in conditional propositions, 213. 4, 5. — with *άν*, 213. N. 3.
- Infinitive, 74. 2. — terminations and connecting vowels of, 89. — of verbs in *μι*, 117. 8, 9. — subject of, 158. — after verbs, participles, and adjectives, 119. 1. — denotes a cause, 119. 2. — for the indic., 119. N. 4. — omitted, 119. N. 5. — for the imperat., 119. N. 6, 7. — for the subj., 119. N. 8. — expresses a wish, 119. N. 9. — with *ωστε*, &c. 220. 1. — with *πρίν*, &c. 220. 1. — in parenthetical phrases, 220. N. 1, 2, 3. — with *άν*, 220. 3. — as a neuter substantive, 221. — for the gen. of cause, 221. N. 1. — in exclamations of surprise, 221. N. 2. — superfluous, 221. N. 3. — after *αράχην*, &c. 221. N. 4.
- Inflection of words, 29 – 135.
- Interjection, 29. 2. — how used, 229.
- Interrogation, 27.
- Interrogative, Pronoun, 68. — dialects of, 68. N. — pronominal adjectives, 73. 1. — adverbs, 123. — how used, 147.
- Intransitive, see Verbs.
- Iota Subscript, 3. 1.
- Irregular Construction, 230.
- K.
- Koppa, 1. N. 3.
- L.
- Labials, 6. — before linguals, 7. — before *μ* and *σ*, 8.
- Leading, see Primary Tenses.
- Letters and Syllables, 1 – 28.
- Linguals, 6. — before *μ*, *σ*, and before palatals and other linguals, 10.
- Liquids, 5. 1.

M.

Metathesis, 26. 2.

Middle Mutes, 5. 3.

Middle Voice, 74. 1. — tenses of, 113 — 115. — how used, 207. — as active, 207. N. 4, 5. — as passive, 207. N. 6, 7.

Moods, 74. 2. — terminations and connecting vowels of, 84 — 90. — how used, 213 — 221.

Movable, see Consonants.

Monosyllables, 16. 2.

N.

National Appellatives, 127. 3.

Negative, Particles, 224. — formulas, 224. N. 1, 2, 3. — two negatives, 225.

Neuter, 30. 2. — has three cases alike, 30. N. 1. — adjectives with the article, 138. 2. — plural with a sing. verb, 157. 2. — adjective in the predicate, 160. N. 1, 2.

Nominative, 30. 4. — sing. of the third declension, 36. — how used, 157. — for the voc., 157. N. 11. — without a verb, 230. 1.

Noun, 30. — indeclinable, 45. — anomalous, 46. — defective, 47.

Numbers, 29. 3. — commutation of, 137. N. 6, 7, 8: 157. N. 4.

Numerals, Marks of, 1. N. 3, 5, 6. — cardinal, 60. — ordinal, 61. — substantives, adjectives, and adverbs, 62.

O.

Object, 162. — immediate, 163.

Optative, 74. 2. — terminations and connecting vowels of, 87. — periphrastic perf., 87. N. 1. — perf. pass., 91. 3, 5. — of verbs in μ , 117. 5, 6.— of verbs in $\nu\mu$, 117. N. 7.

— how used, 216: 217. — after particles, 216. 1. — after interrogative and relative words, 216. 2. — after the past tenses, 216. 3, 4. — after the present or future, 216. N. 1, 2. — expresses a wish, 217. 1, N. 1. — in independent propositions, 217. 2. — for the ind., 217. 3. — for the imperat., 217. 4.

Oxytone, 19. 2.

P.

Palatals, 6. — before linguals, 7. — before μ and σ , 9.

Parenthesis, Marks of, 27.

Participle, formation of, 90. — of verbs in μ , 117. 10, 11. — with the article, 140. 3, N. 3. — followed by the case of its verb, 162. 2. — how used, 222. — with verbs signifying *to know*, &c. 222. 2, N. 1. — *to endure*, &c. 222. 3. — with $\delta\alpha\chi\lambda\upsilon\rho\omega\mu\alpha\iota$, κ . τ . λ . 222. 4. — with $\epsilon\chi\omega$, κ . τ . λ . 222. N. 2. — fut., 222. 5. — pres., 222. N. 3. — with adverbs, 222. N. 4. — with $\alpha\upsilon$, 222. 6.

Parts of Speech, declinable, 29. 1. — indeclinable, 29. 2.

Passive Voice, 74. 1. — tenses of, 106 — 112. — how used, 206. — subject of, 206. 1, 2. N. 1. — retains the latter case, 206. 3. — as middle, 206. N. 2.

Patronymics, 127. 1.

Penult, 16. 3.

Perfect, 74. 3. — augment of, 76. — syncopated, 91. N. 6, 7, 8, 9. — formation of, 98: 99: 107: 113. — how used,

209. 2. — as pres., 209. N. 4. — expresses a customary action, 209. N. 5. — for the fut., 209. N. 6. — imperat., 209. N. 7, 8.
- Period, 27.
- Perispomenon, 19. 3.
- Person, 74. 4.
- Personal Pronoun, 64. — dialects of, 64. N. 2. — how used, 143: 144. — of the third person, 143. N. 1, 2. — repeated, 143. N. 3. — *ἐμοῦ* and *μοῦ*, 143. N. 4.
- Pluperfect, 74. 3. — augment of, 77. — in *σα*, 85. N. 4. — passive, 91. 1. — syncopated, 91. N. 6, 7, 8. — formation of, 100: 101: 108: 113. — how used, 209. 4. — as imperf. 209. N. 4, 9. — as aor., 209. N. 9.
- Polysyllables, 16. 2.
- Possessive Pronoun, 67. — dialects of, 67. N. 1. — how used, 146. — used objectively, 146. N. 1. — third pers. of, 146. N. 2, 3.
- Predicate, 156: 160. — noun in, 160. 2, 3.
- Preposition, 29. 2. — how used, 226: 227. — primitive, 226. 1. — after the noun, 226. N. 1. — for *ἐπι*, 226. N. 2. — separated by tmesis, 226. N. 3, 4, 5. — in composition, 135. 3, N. 6, 7, 8. — with acc., 172. — with gen., 194. — with dat., 203.
- Present, 74. 3. — formation of, 94-96. — simple or original, 96. — how used, 209. 1. — for the aor., 209. N. 1. — for the perf., 209. N. 2. — for the fut., 209. N. 3.
- Primary or Leading Tenses, 74. 3. — terminations of, 84. 1.
- Privative *α*, 135. 4.
- Pronominal Adjectives, 73.
- Pronoun, 64-72. — how used, 143-155.
- Pronunciation, 28. — Modern Greek, 28. 2.
- Proparoxytone, 19. 2.
- Protasis, 213. R.
- Punctuation Marks, 27.
- Pure Syllable, 16. 4.
- Q.
- Quantity, 17: 18. — of *α*, *ι*, *υ*, 17. N. 3. — Marks of, 2: 27: — of the first declension, 31. N. 1. — of the second declension, 33. N. 2. — of the third declension, 35. N. 1: 36. N. 5.
- R.
- Reciprocal Pronoun, 72. — how used, 155. — for the reflexive, 155. N.
- Reduplication, 76. 1. — of the 2 aor., 78. N. 2. — Attic, 81.
- Reflexive Pronoun, 66. — dialects of, 66. N. 4, 5. — how used, 145. — of the third person, 145. N. 1. — for the reciprocal, 145. N. 2.
- Relative Pronoun, 71. — dialects of, 71. N. 1. — how used, 150-154. — referring to two or more nouns, 150. 2. — referring to a collective noun, 150. 3. — before its antecedent, 150. 4: 151. 3. — refers to an omitted antecedent, 150. 5. — refers to a possessive pronoun, 150. N. 7. — attracted, 151. 1. — attracts its antecedent, 151. 2. — as demonstrative, 152.

— as interrogative, 153. — for *iva*, 154. — verb of, 157. N. 6.

Relative Adverb, 123. — before its antecedent, 150. N. 6. — attracted, 151. N. 2. — attracts its antecedent, 151. N. 3. — as demonstrative, 152. N. 2.

Root, of nouns of the third declension, 36. R. 1. — of verbs and tenses, 83.

Rough Consonants, 5. 3. — in two successive syllables, 14. 3, N. 2, 3, 4. — not doubled, 14. 4.

S.

San or Sampi, 1. N. 3.

Secondary or Historical Tenses, 74. 3. — terminations of, 84. 2.

Second Declension, endings of, 33. 1. — gender of, 33. 2. — quantity of, 33. N. 2. — accent of, 33. N. 3. — dialects of, 33. N. 4. — contracts of, 34.

Smooth Breathing, see **Breathings**.

Smooth Consonants, 5. 3. — before the rough breathing, 14. 1, 2.

Subject, 156 – 159. — of a finite verb, 157. — omitted, 157. N. 8. — of the inf., 158. — of impersonal verbs, 159. N. 1, 2.

Subjunctive, 74. 2. — terminations and connecting vowels of, 86. — periphrastic perf., 86. N. 1. — perf. pass., 91. 3, 4. — of verbs in *μ*, 117. 4, N. 4. — how used, 214 : 215. — after particles, 214. 2. — after interrogative and rela-

tive words, 214. 2, 4. — after pres. or fut., 214. 3. — after past tenses, 214. N. 1. — in exhortations, 215. — for the fut. ind., 215. N. 3. — in prohibitions, 215. 5.

Substantive, 30. 1. — derivation of, 127 – 129. — in apposition, 136. — as an adjective, 136. N. 3.

Syllables, 16.

Syncope, 26. 1.

Synecdochical, see **Accusative**.

Synecphonesis or Synizesis, 23. N. 2.

Syntax, 136 – 232.

T.

Tenses, 74. 3. — root of, 83. 2. — terminations of, 84. — how used, 209 – 212.

Thesis, 233. 2.

Third Declension, endings of, 35. 1. — gender of, 35. 2. — quantity of, 35. N. 1. — accent of, 35. N. 2. — dialects of, 35. N. 3. — formation of the cases of, 36 – 39. — syn-copated nouns of, 40. — contracts of, 42 – 44.

Tmesis, 226. N. 3, 4, 5.

Trochaic Verse, 237 – 239.

V.

Vau, 1. N. 3.

Verbal Roots and Terminations, 83 – 92

Verb, 74 – 118. — accent of, 93. — division of, 94. 2. — penult of pure, 95. — contract, 116. — in *μ*, 117. — anomalous, 118. — subject of a finite, 157. — transitive and intransitive, 205. 1. — causative, 205. 2. — passive, 206. — middle, 207. — deponent, 208.

Verse, final syllable of, 236.

Versification, 233-255.

Vocative, 30. 4. — of the first declension, 31. 4. — of the third declension, 38. — how used, 204.

Voices, 74. 1. — how used, 205-208.

Vowels, 1. 2: 2. — doubtful, 2.

N. 1, R. — commutation of, 2. N. 3. — short, before a mute and liquid, 17. 3. — long made short and *vice versa*, 18. — connecting, 85. 1.

Z.

Zeugma, 231.

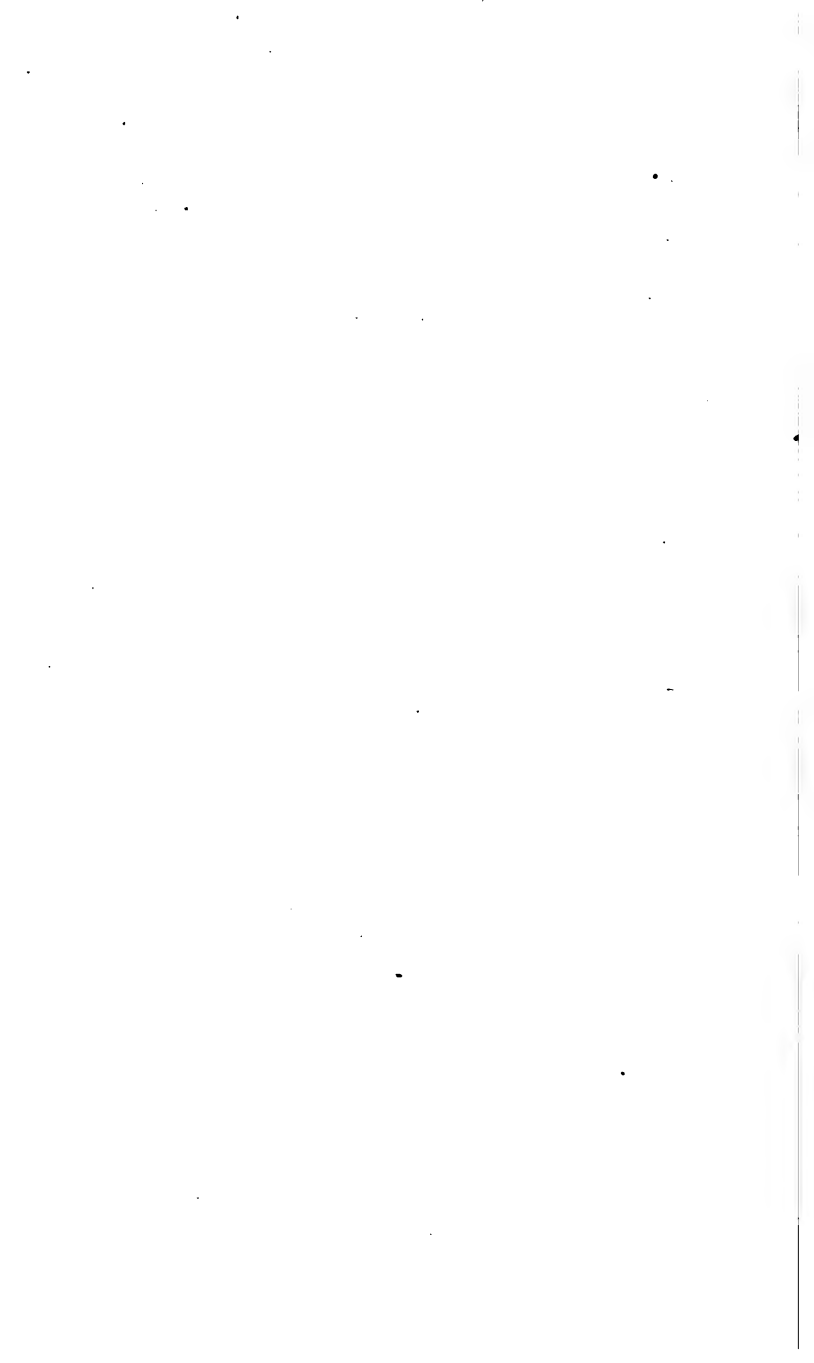
ABBREVIATIONS.

αι	αι	ὅτι	ἐπι	δι	σθ
ἀπο	ἀπο	ἐξ	ἐξ	δι	σθαι
αυ	αυ	δ	εν	ω	σσ
γδ	γὰρ	ιω	ην	ς	στ
γγ	γγ	κ } κ	καὶ	κ	σχ
γεν	γεν	ε }		ι	ται
γρ	γρ	λλ	λλ	ζω	ταυ
δε	δε	μθ	μεν	θ	την
δι	δι	θ	ος	θ	της
δια	δια	ε	ου	φ	το
ει	ει	ει	περι	θ	του
εκ	εκ	ρα	ρα	θ	των
εν	εν	ει	ρι	ω	υν
		εθ	ρο	ω	υπο

Francis St Lee

Salina.

Mo. S.



Tras H Lee

Salem

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